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Table 1. The number of children in each age group and the number of children in each age group who were in the sample for each of the four studies

Age group	Study 1	Study 2	Study 3	Study 4
3;0-3;5	10	10	10	10
3;6-3;11	10	10	10	10
4;0-4;5	10	10	10	10
4;6-4;11	10	10	10	10
5;0-5;5	10	10	10	10
5;6-5;11	10	10	10	10
6;0-6;5	10	10	10	10
6;6-6;11	10	10	10	10
7;0-7;5	10	10	10	10
7;6-7;11	10	10	10	10
8;0-8;5	10	10	10	10
8;6-8;11	10	10	10	10
9;0-9;5	10	10	10	10
9;6-9;11	10	10	10	10
10;0-10;5	10	10	10	10
10;6-10;11	10	10	10	10
11;0-11;5	10	10	10	10
11;6-11;11	10	10	10	10
12;0-12;5	10	10	10	10
12;6-12;11	10	10	10	10
13;0-13;5	10	10	10	10
13;6-13;11	10	10	10	10
14;0-14;5	10	10	10	10
14;6-14;11	10	10	10	10
15;0-15;5	10	10	10	10
15;6-15;11	10	10	10	10
16;0-16;5	10	10	10	10
16;6-16;11	10	10	10	10
17;0-17;5	10	10	10	10
17;6-17;11	10	10	10	10
18;0-18;5	10	10	10	10
18;6-18;11	10	10	10	10
19;0-19;5	10	10	10	10
19;6-19;11	10	10	10	10
20;0-20;5	10	10	10	10
20;6-20;11	10	10	10	10
21;0-21;5	10	10	10	10
21;6-21;11	10	10	10	10
22;0-22;5	10	10	10	10
22;6-22;11	10	10	10	10
23;0-23;5	10	10	10	10
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28;0-28;5	10	10	10	10
28;6-28;11	10	10	10	10
29;0-29;5	10	10	10	10
29;6-29;11	10	10	10	10
30;0-30;5	10	10	10	10
30;6-30;11	10	10	10	10
31;0-31;5	10	10	10	10
31;6-31;11	10	10	10	10
32;0-32;5	10	10	10	10
32;6-32;11	10	10	10	10
33;0-33;5	10	10	10	10
33;6-33;11	10	10	10	10
34;0-34;5	10	10	10	10
34;6-34;11	10	10	10	10
35;0-35;5	10	10	10	10
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36;6-36;11	10	10	10	10
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102;6-102;11	10	10	10	10
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105;6-105;11	10	10	10	10
106;0-106;5	10	10	10	10
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109;6-109;11	10	10	10	10
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110;6-110;11	10	10	10	10
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113;6-113;11	10	10	10	10
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122;6-122;11	10	10	10	10
123;0-123;5	10	10	10	10
123;6-123;11	10	10	10	10
124;0-124;5	10	10	10	10
124;6-124;11	10	10	10	10
125;0-125;5	10	10	10	10
125;6-125;11	10	10	10	10
126;0-126;5	10	10	10	10
126;6-126;11	10	10	10	10
127;0-127;5	10	10	10	10
127;6-127;11	10	10	10	10
128;0-128;5	10	10	10	10
128;6-128;11	10	10	10	10
129;0-129;5	10	10	10	10
129;6-129;11	10	10	10	10
130;0-130;5	10	10	10	10
130;6-130;11	10	10	10	10
131;0-131;5	10	10	10	10
131;6-131;11	10	10	10	10
132;0-132;5	10	10	10	10
132;6-132;11	10	10		



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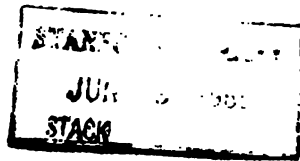
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- Martin, J. C., Christchurch, N.Z.
- *Morpeth, W. T., Survey Department, Wellington, N.Z.
- *Major, C. E., Hawera, N.Z.
- *Macdonald, Rev. D., Efate, New Hebrides.
- Macdonald, A., Shannon, Wellington, N.Z.
- McWilliam, Rev. J., Otaki, N.Z.
- McArthur, J. P., 18 and 19, Silk Street, Cripplegate, London, E.C.
- Morrison, C. B., Wellington, N.Z.
- *Nelson, C. E., Rotorua, Auckland, N.Z.
- *Nicholas, H., Rarotonga Island.
- Nevill, Right Rev. S. T., D.D., Dunedin, N.Z.
- Nathan, D. J., Wellington, N.Z.
- *O'Donahoo, A. O'N., Wellington, N.Z.
- Oahu College, Honolulu, Sandwich Islands.
- *Proctor, T., Carterton, Wellington, N.Z.
- *Phillips, Coleman, Featherston, Wellington, N.Z.
- *Parker, Hon. S., Honolulu, Sandwich Islands.
- *Pope, J. H., Education Department, Wellington, N.Z.
- Poutawera, T. G., Native Department, Wellington, N.Z.
- Parfitt, P. J., Bank of N.Z., Wellington, N.Z.
- Porter, Lieut.-Col. T. W., Gisborne, N.Z.
- Paige, Rev. W. E., Masterton, Wellington, N.Z.
- Pinfold, Rev. J. T., Dunedin, N.Z.
- Purchas, Rev. A. G., M.R.C.S.E., Gray Street, Auckland, N.Z.
- Parker, Thos., Georgetown N., Queensland.
- *Rutland, Joshua, Canvass Town, Marlborough, N.Z.
- *Reid, W. S., Fitzherbert Terrace, Wellington, N.Z.
- Roy, R. B., New Plymouth, N.Z.
- Ross, John, R.M., Levuka, Fiji Islands.
- Richardson, Ch., Eltham, Taranaki, N.Z.
- Rendle, J. J., 293, Little Collins Street, Melbourne, V.
- *Smith, Hon. J. Mott, Honolulu, Sandwich Islands.
- *Spencer, Hon. C. N., Honolulu, Sandwich Islands.
- *Smith, W. W., Ashburton, Canterbury, N.Z.
- *Stack, Rev. J. W., Fendalton, Canterbury, N.Z.
- *Shand, A., Chatham Islands.
- *Smith, H. G. Seth, M.A., Wellington, N.Z.
- *Smith, F. S., Waiata, Canterbury, N.Z.
- *Smith, M. C., Survey Department, Wellington, N.Z.
- *Smith, S. Percy, F.R.G.S., Survey Department, Wellington, N.Z.
- *Stout, Hon. Sir K., K.C.M.G., Dunedin, N.Z.
- *Skinner, W. H., Survey Department, New Plymouth, N.Z.
- Skinner, T. K., New Plymouth, N.Z.
- *Smithsonian Institute, Washington, U.S.A.
- Sinclair, J., Wellington, N.Z.
- Sanchez, Domingo, Sanchez y., Manila, Philippines Island.
- Swithinbank, Harold, Denham Court, Denham, Bucks, England.
- Saxton, Henry Waring, F.I.L.S., New Plymouth, N.Z.
- Turnbull, A. H., Bowen Street, Wellington, N.Z.
- *Tregear, E., F.R.G.S., F.R.Hist.S., Wellington, N.Z.
- *Tone, N. J., Pahiatua, Wellington, N.Z.
- *Thompson, G. M., F.I.L.S., The Rectory, Dunedin, N.Z.
- *Turnbull, J., Tahiti Island.
- *Tuta-Tamati, Native Land Court, Auckland, N.Z.
- *Tessa, F., Honolulu, Sandwich Islands.
- Te Heuheu-Tukino, Taupo, N.Z.
- Thompson, Alex., Bond Street, Dunedin, N.Z.
- Thurston, Sir J. B., K.C.M.G., F.I.L.S., F.R.G.S., Suva, Fiji Islands.
- *Webster, J., Hokianga, N.Z.
- *Wilkinson, G. T., Otorohanga, Auckland, N.Z.
- *Wheeler, W. T., Whangaroa, Auckland, N.Z.
- *Weetman, S., F.R.G.S., New Plymouth, N.Z.
- *Williams, Ven. W. L., B.A., Gisborne, N.Z.
- Williams, Rev. H. W., Gisborne, N.Z.
- Wilson, D. C., Whangarei, Auckland, N.Z.
- *Wright, A. B., Survey Department, Auckland, N.Z.
- *Wideman, Hon. H. A., Honolulu, Sandwich Islands.
- Williams, J. N., Trimley, Hastings, Hawkes Bay, N.Z.
- White, Taylor, Wimbleton, Hawkes Bay, N.Z.
- Wildman, W., Shortland Street, Auckland, N.Z.
- *Young, J. L., Tahiti Island.

ANNUAL MEETING OF THE SOCIETY.

IN accordance with circular notices sent to each member of the Society, three months ago, a meeting of members was held at the Lecture Room of the Board of Education, City of Wellington, New Zealand, at 8 p.m., on the 30th January, 1898. The Rev. W. J. Habens, member of the Council, occupied the chair in the absence of the President, in England on sick leave. The business before the Society was confined to the reading of the Annual Report of the Council, the Accounts of the Hon. Treasurers, the Election of Officers for the ensuing year, and Election of Honorary and Corresponding Members.

Mr. H. G. Seth-Smith was re-elected President; Messrs. J. H. Baker and G. H. Davies, members of Council (in place of Messrs. J. B. Blair and Dr. Carroll, who retired by ballot); Mr. S. Percy Smith, re-elected one of the Hon. Secretaries and Treasurers; and Mr. A. Barron, elected Auditor.

The following gentlemen were elected Honorary Members: Professor Horatio Hale, of Clinton, Ontario, Canada; Dr. Shortland, M.A.; Dr. Codrington, of Wadhurst Rectory, Sussex, England; Professor A. H. Sayce, of Queen's College, Oxford, England; Professor F. Max Müller, of Oxford, England; and the Hon. J. G. Ward, Postmaster-General, New Zealand.

The Corresponding Members elected were: Major Keepa-te-Rangihwinui, of Whanganui, New Zealand; Major the Hon. Ropata Wahawaha, M.L.C., of Waiomatatini, New Zealand; the Rev. Hauraki Paora, of Reweti, Kaipara, New Zealand; Hoani Nahe, of Omaha, Thames, New Zealand; Te Aia, of Rarotonga Island; and S. H. Peal, Esq., of Rajmai, Asam, India.

The following is the Report of the Council submitted to the meeting.

REPORT OF THE COUNCIL OF THE POLYNESIAN SOCIETY,

Presented to the Annual Meeting of the Society on the 30th January, 1893, in accordance with Rule No. 13.

It is now slightly over twelve months since a meeting of gentlemen took place in Wellington for the purpose of founding the Polynesian Society, electing officers, and approving rules for its guidance. Up to that time 102 ladies and gentlemen had sent in their names, and expressed a desire to join in the organisation of a Society such as had been indicated in a circular sent out to many parts of the world, in the month of June preceding. Those names constitute the founders of the Society. Their distribution was as follows: New Zealand, 63; Sandwich Islands, 22; Norfolk Island, 1; New Hebrides, 2; Tonga, 1; Adelaide, South Australia, 1; Sydney, 4; Rarotonga, 3; Chatham Island, 1; Tahiti, 2; America, 1; New Guinea, 1. In addition to the above, a Patron, two Honorary Members, and two Corresponding Members were elected at the same meeting, making the total number of members at that time 108.

During the year ended the 31st December last, 53 additional members were nominated, and subsequently elected by the Council, so that at the end of the year our members were distributed as follows: New Zealand, 105; Sandwich Islands, 23; Norfolk Island, 1; New Hebrides, 3; Tonga, 1; Adelaide, South Australia, 1; Sydney, N.S.W., 4; Rarotonga, 4; Chatham Island, 1; Tahiti, 2; North America, 1; New Guinea, 1; Fiji, 3; Samoa, 1; Manila, 1; England, 3. This makes a total of 155 members; or, including the Patron, two Honorary and two Corresponding Members, 161 in all. It will thus be seen that the Society rests on a tolerably broad geographical basis—fifteen countries being represented.

The Council held nine meetings during the year, at which the correspondence, election of members, consideration of papers contributed to the *Journal*, and other business of the Society was transacted; a brief epitome of each of such meetings having been published in the quarterly *Journal*.

Thirty-eight original papers have been received by the Council from members, most of which have appeared in the *Journal*; and the rest will follow in the next ensuing numbers. It is found, so far, that there is no lack of original matter; indeed, did funds permit, the *Journal* might be a good deal enlarged, or appear every two instead of every three months as at present. It is hoped that one or other of these courses may be adopted, as soon as our membership reaches 200. Four issues of the *Journal* have appeared during the year, viz.: In the months of April, July, October, and December; together they form the first volume of the *Transactions*, and contain 278 pages of matter. The notes and queries columns have been made use of to a considerable extent, but not so extensively as is desirable. Each issue of the *Journal* numbered about 300 copies, which have been distributed to the members, and to 70 societies, libraries, &c., for exchanges, besides leaving a number in the hands of the Secretaries for supply to new members hereafter.

The Society is indebted to the Hon. the Postmaster-General for a great boon, in allowing its correspondence and publications to go through the post free. As some return for this concession, the Council supplies the *Journal* gratuitously to many public institutions within and without the Colony, and believe that by so doing it is increasing the usefulness of the Society.

Some thirty-eight publications from kindred societies, and donations from individuals have been received, all of which are open to any member on application to the Secretaries; and in addition a few articles of ethnological interest have been presented by Mr. N. J. Tone, as the nucleus of a Museum to be formed hereafter.

A Statement of Accounts is appended hereto, which shows that, notwith-

standing the misgivings of certain of our friends, the Society is paying its way, and would have had a substantial balance in hand if all the subscriptions due had been received. The Council would remind those members who are in arrear, that the non-payment of their fees is keeping back from publication several interesting papers; and, moreover, is throwing the whole cost of the Society on those who comply with the rules. We number at present one life member, whose commutation fee has been paid to Capital Account, as required by Rule No. 23.

It has been with considerable pleasure that the Council has welcomed, to the roll of membership, several of the Maoris of New Zealand, amongst whom are numbered the representatives of several historical chiefs; and with still greater pleasure has received contributions to the pages of the *Journal* from natives both of New Zealand and Rarotonga. It has been with the hope of encouraging this awakening interest in their own traditions and histories, and also for philological purposes, that many papers have been published in the original languages in which they have been handed down from generation to generation by members of the Polynesian races. The Council is strongly of opinion that every effort should be made to extend our membership to the natives, and thereby enlist their sympathies and help in the work we are endeavouring to do. If set about in the proper manner, it is believed that many of the most learned men still alive will give their assistance—by original contributions, or by answering queries; but in the majority of cases, these people—so rich in the special knowledge we have set ourselves to preserve for their children and ours—are incapable of affording the Society any monetary help. It seems, therefore, that the best way of acquiring the needed aid and co-operation of the natives, is to very much enlarge our list of corresponding membership. The cost to the Society would be merely that of supplying gratuitously a copy of the *Journal* to each such member, a cost which, the Council believes, would be amply repaid by the stores of information that would thus be placed at the service of the Society. It is needless to point out, that our original sources of the traditional lore of the Polynesians become less and less from day to day; and that very much information of the highest interest is already irrevocably lost to us; but what remains in the memories of the older men is worth a great effort to secure, even if this information be somewhat imperfect. That such an effort should be made, ere it is too late, is the firm belief of the Council, a belief which they feel convinced is shared in by the majority of our members. If the Society succeeds in preserving the original data, in howsoever crude a form they may appear, generalisations and deductions therefrom will follow in their natural course; and out of chaos we shall have done our share in proving that there are ideas, principles, and a history pertaining to the races called barbarian, as well as to those of our own—the civilised races.

Corresponding Members can only be elected at the Annual Meetings of the Society; but the Council would ask this meeting to empower them to place on the list temporarily from time to time members of the Polynesian races dwelling in New Zealand, Sandwich Islands, Tahiti, Rarotonga, Samoa, Tonga, Fiji, or Melanesia, whenever the opportunity of doing so with advantage occurs.

It scarcely comes within the scope of this Report to express any opinion as to whether our efforts have been crowned with success during the first year of the Society's existence; but some indications may perhaps be gathered from the many complimentary letters that have been received, from the steady increase of our membership, and its extension to additional countries. We have been assured from many quarters that the Society fills a want hitherto felt; and the Council feels that as its operations and objects become more widely known, its membership will increase to such proportions as will prove incontestably its success.

S. PERCY SMITH, }
EDWARD TREGGAR, } *Hon. Secretaries.*

POLYNESIAN SOCIETY.

CURRENT ACCOUNT for Year ending 31st December, 1892.

	£	s.	d.		£	s.	d.
To Subscriptions Received	..	..	..	131	5	0	
" Journals Sold	..	..	..	1	2	6	
To Telegram to Australasian Association for the Advancement of Science, Hobart..	..	1	17	8			1 10 3
" Stationery, Stamps, Exchange, &c.	..	1	14	1			
" " " " " "	..	1	18	6			
" " " " " "	..						
" Circulars, Letter Book, Account Book, &c.							5 5 3
" Printing <i>Journal</i> No. 1	..	..	..				6 8 0
" " " No. 2	..	..	..				31 1 0
" " " No. 3	..	..	..				32 6 0
" Photograph ..	..	..	..				29 16 6
" Balance in Union Bank	..	..	..				1 0 0
							25 0 6
							<u>£132 7 6</u>

CAPITAL ACCOUNT for Year ending 31st December, 1892.

	£	s.	d.		£	s.	d.
By Donation	5	0	0	
" One Life Membership	10	0	0	
Deposited with Wellington Trust & Loan Co., at 5 per cent. Interest	15	0	0	
							<u>£15 0 0</u>

Examined and found correct—
A. BARRON.

S. PERRY SMITH, }
EDWARD TREGGAR, } *Hon. Treasurers.*

30TH JANUARY, 1893.



NIUE : OR SAVAGE ISLAND.

BY EDWARD TREGEAR, F.R.G.S., F.R. HIST. S., &c.

THE vocabulary* of Niue which is presented with this number of the Society's Journal, and for which we are indebted to the industry of Mr. Harold Williams of Timaru, may be supplemented by a description of the island and its inhabitants.

Niue† is a small island in Lat. 19° 0 S. and Long. 169° 21 W. It does not belong to any well-known group—its nearest neighbours being Tonga, about 200 miles to the West, and Samoa, nearly 300 miles to the North. It is about 40 miles in circumference, and is nearly of an oval shape.

It was first seen by European eyes on the 20th of June, 1774, when Captain Cook sighted the island about five in the afternoon. Fearing too close proximity to unknown shores in the dark, he bore away and returned next morning. Landing appeared practicable, and, seeing people ashore, Cook sent two of his boats towards the beach ; on seeing these the natives retreated into the woods. The boats were beached, and the party ascending a high rock, displayed their flag, and waited ; Mr. Forster and others wandering in the near vicinity to collect plants as botanical specimens. The coast was so overgrown with bushes, and so cumbered with large stones that it was impossible to see for forty yards around. Cook took two men and entered a kind of chasm in the rock which appeared to open into the forest, but, hearing natives approaching, he called out to Forster and the others to rejoin the main body. Just then some islanders ap-

* In reading the vocabulary it should be remembered that *g* is pronounced *ng*. The words were obtained from the New Testament translated into Niue by the Rev. Frank Lawes.

† Sometimes printed on maps as *Inui*.

peared, and the Europeans tried, by making signs and speaking in a friendly way, to make the natives understand that their mission was one of peace. Their overtures were answered with menaces, and a stone was thrown which struck Mr. Sparrman on the arm. Cook's party then fired two muskets in the air, which had the effect of intimidating the islanders, who turned and fled to the woods. Finding that it was hopeless to attempt to follow them among the thick brushwood and stones, the visitors, after waiting some time, returned to their boats, and coasted along the shore for some miles without seeing anyone. At last they came to a little beach on which four canoes were drawn up. Cook landed in a little creek close by, and left some nails, medals, &c., in the canoes as a peace-offering. The situation was a bad one in which to be surprised by an enemy, so the commander led his men to the top of a neighbouring rock. The beach at this place was composed of flat rock with a narrow strip covered with stones behind it, and thence rose a perpendicular cliff, the top of which was covered with trees and shrubs.

Cook, accompanied by four gentlemen of his party went up to the canoes, upon which a party of natives rushed out of a chasm, and charged "ferocious as wild boars" upon the Europeans, hurling their darts as they came. Two or three muskets were discharged, but did not stop the rush, till the war party had advanced so near that one of their spears passed close over Cook's shoulder. The intrepid explorer thereupon raised his musket, and directing it upon his enemy attempted to discharge it, but it missed fire. At this moment, the main-party, stationed on the rock, perceived the enemy in force upon the heights and opened fire upon them. The attacking natives and their friends at once retreated and disappeared. Cook describes the islanders as being tall, well-made men; naked, except for the waist-cloth; some had their faces, breasts, and thighs painted black. The canoes were decorated with carved work. Cook sailed away, so impressed with the ferocity of the inhabitants that he called their abode "Savage Island."

The next visitor from whom we have a detailed account was the missionary John Williams, who, in 1831, arrived at the island for the purpose of leaving there two Christian teachers from Aitutaki. The island seemed to him neither beautiful nor romantic, and he noticed the iron-bound coast and "the rocks in most places perpendicular, with here and there a recess, by which the natives had intercourse with the sea," as Cook had done. The natives would not launch their canoes but formed themselves into array upon the shore. When the boat approached, each of the islanders was seen to be armed with three or four spears, a sling, and a belt full of large stones. On perceiving, however, that no Europeans were in the boat, (the mission boat when pioneering was manned by Polynesians only), they came down to the extreme point of the reef and, presenting the *utu* or peace-

offering, bade their visitors welcome. The custom of offering the *utu* consists in presenting a bread-fruit, a piece of cloth, or some other article, to which is attached the sacred coco-nut leaf called *Tapaau*.

When this ceremony was over a bond of peace was supposed to be established, and some of the natives, launching their canoes, went off to look at the ship, preserving however a respectful distance. One old chief was induced to enter the boat and visit the ship. The following is a description of the pleasant old gentleman's aspect and demeanour. "His appearance was truly terrific. He was about sixty years of age, his person tall, his cheek-bones raised and prominent, and his countenance forbidding; his whole body was smeared with charcoal, his hair and beard were both long and grey, and the latter, plaited and twisted together, hung from his mouth like so many rat's tails. He wore no clothing, except a narrow strip of cloth around his loins, for the purpose of passing a spear through, or any other article he might wish to carry. On reaching the deck the old man was most frantic in his gesticulations, leaping about from place to place, and using the most vociferous exclamations at everything he saw. All attempts at conversation with him were entirely useless, as we could not persuade him to stand still for a single second. Our natives attempted to clothe him by fastening around his person a piece of native cloth; but, tearing it off in a rage, he threw it upon deck, and stamping upon it, exclaimed: 'Am I a woman, that I should be encumbered with that stuff?' He then proceeded to give us a specimen of a war-dance, which he commenced by poising and quivering his spear, running to and fro, leaping and vociferating as though inspired by the spirit of wildness. Then he distorted his features most horribly by extending his mouth, gnashing his teeth, and forcing his eyes almost out their sockets. At length he concluded this exhibition by thrusting the whole of his long grey beard into his mouth, and gnawing it with the most savage vengeance. During the whole of the performance he kept up a loud and hideous howl."

The islanders seemed hospitable and proffered food, but did not appear to understand the uses of the return-presents. On a hatchet, a looking-glass, and a pair of scissors being given to them, they evidently did not comprehend to what purposes these articles could be applied, but one of the chiefs possessed himself of a large mother-o'-pearl shell with outrageous expressions of joy. The men were all entirely naked, and appeared perfectly innocent of the need of covering. The women had betaken themselves to the woods. The Aitutaki native-teachers, with their wives, were so frightened at the idea of being left among these savages that they begged to be taken on to Tonga or elsewhere, and their request was granted. The missionaries, however, "induced" two of the Niue youths to accompany them, in the hope that they might possibly be tamed and return to convert

their relatives. On finding that they were getting out of sight of their beloved island, the poor lads became almost frantic, tearing their hair and howling in a piteous manner. This noisy grief was kept up for three or four days, the howlings being incessant and heart-rending. They refused to eat animal food, thinking (as there were no quadrupeds on their island) that it was human flesh, and that they too would soon be sacrificed. On seeing a pig killed they lost their fears, became tranquil, and, at last, satisfied with their lots.

Other visitors who have had more opportunity to learn, have since described the Savage Islanders at greater length. The natives are of the fair-Polynesian type, and greatly resemble the Samoans. Before the introduction of Christianity they were constantly at war with each other. Their weapons were clubs, spears, and round balls of stalactite stone; these stones being thrown either by hand or by means of a sling. They had no knowledge of *Kava*, the intoxicating beverage so widely partaken of in the South Seas. They did not eat human flesh, and regarded the Tongans (of whom they had traditional knowledge) with horror as "man-eaters."

Their food consisted of yams, bananas, taro, coco-nuts and fish. Their houses were low and of a circular shape. The men wore the *maro*, the Polynesian waist-belt, but the women had decent girdles of leaves. Marriage was polygamous, but the women were kindly treated, and great care was taken of the children. This care did not extend to bastard children, who were either thrown into the sea or abandoned in the forest, as such offspring were looked upon as disgraceful. These natives had a singular dread of the introduction of disease; this was carried to such an extent that if any shipwrecked person succeeded in gaining a landing on their coasts he was slain at once, and even one of themselves who had been absent in other islands was killed on his return. Suicide was common, and an islander would destroy himself by jumping over the cliffs into the sea in a mere fit of anger. They did not dread death very greatly, and before going into battle would say to one another: "Well, if we die, we only meet the death we should have to meet some day, and we shall not have it to do over again."

They formerly had priest-kings, but these were supposed to promote and protect the food-crops, and when the days of dearth fell upon the land, the kings were killed for not doing their duty. So many were sacrificed in this manner that the appointment became looked upon as a dangerously unprofitable one, and no aspirant could be found to fill the regal position. A council of the heads of families was then formed to direct events, especially in times of war. Their religious sentiments seem to have been tinged with the same impatience and intolerance as their loyalty, for in ancient times they possessed a carved image of a deity to which they paid their reverential homage, but,

as the god did not prevent a certain epidemic from spreading, they broke up the idol and threw the pieces away. Evidently there was much common-sense philosophy and grim humour in this simple people.

General worship was paid to the spirits of ancestors. It was believed that the souls of the dead went to a subterranean abode named Maui, but the bright land of Sina in the sky, a land where darkness and gloom was not known, was their paradise. Their cosmogony relates that their island was discovered as a rock a-wash in the ocean by two men of Tonga, named Fao and Huanaki. These men got upon the rock and stamped upon it, whereupon it rose from out the sea, the water ran off, and the land appeared. The visitors stamped again, and then trees and grasses sprung up. The Tongans now moulded the first man and woman from the root of the *Ti* tree (*Dracena*) and from this pair the world (Niue) was peopled.

On the occasion of a man's death, his wives singed off their hair as a sign of mourning. The corpse was either set adrift in a canoe, or left in the forest on a pile of stones, a covering of coco-nut leaves being placed on the body. When the flesh had fallen off, the bones were gathered and placed in a tomb. As a means of imparting consequence and nurture to the spirit of a deceased person, his cultivations, coco-nut trees, &c., were destroyed, and cast into the sea.

At the present time the character of both Niue and its people differs much from that of the past. The population numbers 5,070, with 508 married men temporarily absent in other islands. At least half of this population are children. There are two fine churches of coral-stone ; that at Alofi being particularly handsome ; it is ninety feet in length by twenty-five feet in width. At Avalele a still larger church has been erected. The natives are under the care of the Rev. Frank Lawes, whose whole time, with that of Mrs. Lawes is devoted to teaching the islanders, not only on religious subjects, but on every matter which tends to their physical and industrial development. The result is to be seen in the pretty verandahed cottages of the natives, which, whitened with burnt lime, gleam among the groves of coco-nut palms and orange trees. Coffee, cotton, sugar-cane, arrow-root, and yams are all produced in encouraging quantity and of the finest quality, the soil being very fertile.

The people of Niue still cling to some of their ancient and innocent customs. Thus, the tombs in which the dead are buried stand prominently forth among the foliage along the roadways ; they are of plastered coral-rock, and are always built on the land of the deceased person. So, too, the form of representative assembly (instead of kingship) remains, and they now have a council of delegates elected every two months by the heads of families. They are still teetotallers, rejecting ardent spirits as their fathers rejected *Kava*. Still, too, they

sometimes give way to demonstrations of excitement, and rush about with rolling eyes, shouting, and chewing their beards, as did the old chief on John Williams' ship.

There can be little doubt but that the people of Niue are a lovable race. The improvement they have effected in rising in a few years from savagery to the comparative civilization and culture of their present state, marks them as being quick to appreciate those habits of mind and body which "make for righteousness."





VOCABULARY OF THE LANGUAGE OF NIUE

(SAVAGE ISLAND).

I.

By HAROLD WILLIAMS.

A

particle often used between possessive pronouns and the noun they qualify: *Ha tau a fakatai*, our image.

article used before proper nouns and pronouns in the nominative case: *Ne moui a meko ke he tau tau taha e teau mo e valuwia*, Lameth lived one hundred and eighty years.

sign of the possessive case before proper nouns: *Mo Sikema e tama a Hamora*, and Schem, son of Hamor.

to enter in, to approach: *Kia afe mai a s ke he fale*. Enter into the house.

a thousand: *Ko e tau tagata ono e teau afe*, hundred thousand men.

ire: *Ti kua fakakite mai e agelu ke he afi upuho*, and the angel showed a flaming

Fi, evening: *Ko e afiafi mo e pogipogi*, the evening and the morning.

LOALOHUI, a shoe.

IA, spirit: *Ne gahuahua foki e Agaga*, the spirit hovered.

GA, to surround: *Ti agaagai e fale*, the house was surrounded.

(a.) a particle used after verbs to denote direct motion. It often has no distinct meaning, *ti pehe age e Atua*, and God said; (b.) give.

to summon, call, visit: *Ti ahi atu e Farao perahamo*, and Pharaoh called Abraham.

day: *Ko e aho fakamua*, the first day.

to take up: *Ati ahu mai a e magavai*, take some water.

IA, smoke, smoking: *Kitiata ko e gutunumu ia*, a smoking furnace.

particle after verbs, having reference to a preceding word, as to cause, manner or instrument: *Ti maama ai*, and there was light (in sequence of the command).

IA: *Ati kitiia e au*, I know not.

IA, tree, wood: *Kua foaki e au kia mua e tau a itikiiki oti*, I have given you all the little wood.

AKI, with (instrument).

AKONAKI, to reprove: *Ne akonaki foki e Apera-hamo a Apimeleko*, and Abraham reprov'd Abimelech.

ALA, to awake: *Ne ala foki a Noa*, Noah awoke.

ALEALE, thin: *Mo e taha areto aleale*, and a wafer.

ALELO, tongue: *Kua nakai mahifi foki haku alelo*, my tongue is slow of speech.

ALUMAKI, to hasten: *Ti ahumaki a ia ke he fale*, and he hastened to the house.

ALUNA, a plain: *Ne fano foki a ia ke he aluna*, he went to the plain.

AMAAMANAKI, to wait for: *Kua amaamanaki au ke he fakamouiaga*, I have waited for salvation.

AMOAMO, to feel (*pass. amohia*): *Kaeke ke amoamo haku matua tane kia au*, if my father feel me.

ANA, a cave: *Ne nofo foki a ia ke he ana*, he dwelt in a cave.

ANOIHA, the third day from the present: *Kia nonofo tautete a lautolu ato anoiha*, let them wait ready till the third day.

AOGA, useful, profitable.

AOLAGI, a cloud: *Kua tuku atu e au haku a tagaloea ke he aolagi*, I put my rainbow in the cloud.

API, to dwell, stay, sojourn: *Ti hifo ai ki Aikupito ke api ai*, and went down to Egypt to stay there.

ATE, liver: *Mo e gako ki luga he ate*, and the fat above the liver.

ATI, (a.) to build: *Kua ati e ia e maga*, he built a city; (b.) a sign of the imperative: *Ati fano a*, Go!

ATO, until: *Ato pakupaku e vai*, till the water was shallow.

ATU, a particle after verbs. Denotes direction away from the speaker.

ATUA, God, a god: *Kua vagahau mai e Atua kia ia*, God said to him.

AUA, with *neke*, forms the negative imperative: *Aua neke kai*, do not eat.

E

E, (a.) the article "the," used in nominative and objective cases: *Ne mamate e tau mena oti*, all things died; (b.) the preposition "by" (agent): *Ne pehe e ia*, he said.

EFUEFU, dust: *Efuefu he kelekele*, dust of the earth.

EKE, to make, do, become, be: *Ne eke he Atua e lagi mo e lalolagi*, God made Heaven and earth.

EKEKAFO, physician: *Ti fekau e ia hana tau*

fekafekau ekehafo, and he command his servants, the physicians.

EKEPOA, priest: *Ko e ekepoa foki a ia he Atua mue ue atu*, he was a priest of the highest.

EKEPULE, a lawgiver.

ELO, to smell badly: *Te elo foki e vaiiele*, the river will smell badly.

EVAEVA, to walk: *Kohai e tagata kō ne evaeva mai*! Who is that man walking here?

F

FA, four: *Ko e aho fa*, the fourth day.

FAFAGU, to breathe; breath: *Ti fafagu ki he hana pokoihu e fafagu he moui*, and breathed into his nostrils the breath of life.

FAFO, outside.

FAGOFULU, forty.

FAHI, place, direction, point of the compass: *Ke he fahi uta*, in the east.

FAHIA, to endure, bear: *Nakai fahia au*, I cannot endure it.

FAI, to make, to be: *Ti nakai fai tagata*, and there was no man.

FAIHOANA, to marry: *Ti faihoana ai kia lautolu oti ne loto a lautolu ki ai*, and married all whom they desired.

FAITAU, enmity; *To fakatupu e au e faitaua kia muu mo e fifine*, and I shall cause enmity between you and the woman.

FAITUGA, tabernacle.

FAGAI, to feed.

FAKAAGI, to cause to blow (of wind): *Ti fakaagi atu he Atua e matagi*, and God caused a wind to blow.

FAKAAGO, to teach: *Hana tau tagata fakaako*, his taught men.

FAKAALA, to awaken, arouse: *Ti fakaala ai ha mua tau mata*, and your eyes shall be opened (awakened).

FAKAABUE, to praise: *Kia fakaabueina a Iehova*, the Lord be blessed.

FAKAABVE, to hasten.

FAKAENEENE, to be careful, guarded: *Kia jakaeneene a koe ki mua hana*, be careful before him.

FAKAATUKEHE, sorrowful: *Ti matakutaku lahi ai a Iakopo mo e fakaatukehe*, and Jacob feared greatly and was sorrowful.

FAKAFANO, to cause to go, to send: *Ti fakaano e ia e lupe*, and he sent a dove.

FAKAFEPUTAKI, to look at one another: *Ko e ha ne fakafeputaki ai a mutolu*? Why do you look at one another?

FAKAFETAUAKI, to intermarry: *Kia fakafetauaki ataautolu*, let us intermarry.

FAKAFILI, to judge: *Kua fakafilī mai e Iehova ataua mo koe*, The Lord has judged me and you.

FAKAFUA, to buy or sell: *Mo ia kua fakafua he he hau a tau tupe*, and he who is bought with thy money.

FAKAFUALOTO, to rebel: *Ka ko e tau ne hogo-fulu ma tolu aki ne fakafualoto ai a lautolu kia ia*, but in the thirteenth year they rebelled against him.

FAKAHALA, to punish, punishment: *Kua lahi haku a fakahala*, my punishment is great.

FAKAHIGOA, to name, call: *Ti fakahigoa ai e ia e māga ke he higoa ni he hana tama*, and he called the city by the name of his son.

FAKAHIKU, to end, make an end of, destroy: *To fakahiku e au e moui he tau mena oti*, and I will destroy the life of all things.

FAKAHOGOHOGO, to provoke: *aua neke fakahogohogo kia ia*, do not provoke him.

FAKAHOKO, to cause to come: *Ka e nakai liu-foki fakahoko e au e malaia ke he kelekele*: but I will not again cause a curse to come on the earth.

FAKAHELEHELE, to cherish, make much of: *Kua fakahелеhele he hana matua tane kia ia*, his father cherishes him.

FAKAHUUH, to nurse: *To fakahuhu tama a Sara*, Sara will nurse children.

FAKAHAUPO, lightly, carelessly.

FAKAHOLA, to set free, allow to escape: *Ko e aila ia kua fakahola*, he is a hind set loose.

FAKAHEKEHE, to separate, confound: *Kia e hifo a tautolu mo e fakakehekehe ha lautolu a vagahau*, let us go down and confound their language.

FAKAKELEA, to treat badly.

FAKAKEUKEU, to remove: *Aua neke fakakeuke e koe e fakafilihaga he hau a tagata nofoati*, do not remove the judgment of thy poor man.

FAKAKITE, to show: *Ti fano ke he motu ke fakakite e au kia koe*, and go to the land which I shall show thee.

FAKAKITEAGA, a dream.

FAKAKILI, to cover as with a skin: *Kia fakakili aki foki e koe ke he auro mitaki*, cover it with good gold.

FAKALAGALAGA, to hasten, rouse up: *Ti fakalagalaga ai he ageku a Lota ke fakaave*, and the angels roused Lot to hasten.

FAKALAH, to make great, magnify: *To fakalahi ni e au hau a mamahi*, I will magnify your pain.

FAKALAPALAPA, flat.

FAKALAVELAVE, to afflict, cause trouble to: *Kua fakavelave e mua au*, I have been troubled by you.

FAKALATAHA, together with: *Ko e fifine ne ia mai e koe ke fakalataha mo au*, the woman that you gave to be together with me.

FAKALIALIA, to shame.

FAKALILIFU, to glorify, make renowned: *To fakalilifu e au hau a higoa*, I will glorify thy name.

FAKALOGA, to multiply.

FAKALOTOMAFOLA, to appease: *To fakalotomafola e au a ia ke he mena fakaalofoa*, I will appease him with a present.

FAKAMA (*fakamā*), shame, shameful: *Ha ko e mena fakamā haia kia mauolu*, for it is a shameful thing to us.

FAKAMAHAKAVA, to destroy: *To fakamahakava kia e koe e tau tagata tututonu!* Wilt thou destroy the righteous men?

FAKAMAFANA, to comfort, cheer up: *To fakamafunatia e ia a tautolu ke he ha tautolu a tau gahua*, he will comfort us in our works.

FAKAMAGA, to open the mouth: *Ko e hanei, kua malasia a koe, mai he kelekele kua fakamaga mai hana gutu ke talia ai e toto he matakainaga hau*, behold, thou art cursed from the ground which opens its mouth to receive thy brother's blood.

FAKAMAGALO, to spare or forgive: *To fakamahakava kia a koe ti nakai fakamagalo e maga*, wilt thou destroy and not spare the city.

FAKAMAAMA, a window: *Kia eke e koe e fakamaama ke he vaka*, make a window for the ship.

FAKAMAKAMAKA, to press, urge: *Ti fakamakamaka ni a ia kia laua*, and he urged them.

FAKAMALAI, to curse.

FAKAMALIGI, to pour out: *Ko ia ne fakamaligi e toto he tagata, to fakamaligi he tagata hana ni a toto*, man shall shed the blood of him who sheds man's blood.

FAKAMALU (*fakamālu*), to moisten, water: *Kua fakamālu ai e fuga kelekele*, and the face of the ground was watered.

FAKAMALUMALU, to overshadow: *Ka fakamālumālu e au e lalolagi ke he tau aolagi*, but I will overshadow the earth with clouds.

FAKAMAMAHU, to afflict, give pain to: *To fakamamahi foki a tautolu a tautolu ke he tau tau fa ni e teau*, and they will afflict them four hundred years.

FAKAMAO, to harden: *Ha ko au, to fakamāo e au hana toto*, but as for me I will harden his heart.

FAKAMATALA, to tell, relate: *Kua fakamatala foki he fakafekau e tau mena oti ne eke e ia*, the servant related all that he did.

FAKAMATAPOULI, to blind: *Kua fakamatapouli e laua a tautolu*, they two blinded them.

FAKAMAU, to establish: *Ka e fakamāu e au haku a maveheaga mo koe*, but I will establish my covenant with thee.

FAKAMAVEHEVEHE, to scatter, separate: *Ti fakamavehevehe e Iehova a tautolu he mena ia ke he lalolagi oti*, and God scattered them from that place to all the earth.

FAKAMITAKI, well (*adv.*): *Nakai tuai fua fakamitaki mai hana fua māu*, it will not again bring forth well its fruit for you.

FAKAMONUINA, to bless: *Ti fakamonuina ai he Atua e aho fitu*, and God blessed the seventh day.

FAKAMOUI, to save: *To o mai takia ni he tau mena oti kia koe kia fakamoui ai*, all the things will go in by two's to you that they may be saved.

FAKAMUA, first: *Ko e aho fakamua*, the first day.

FAKAMUI, last, youngest, after: *Ke he vaha fakamui*, afternoon.

FAKAMULE, to delay, tarry: *Kua fakamule a ia*, he waited.

FAKAMUMULI, to hide.

FAKANOFOGATI, to make poor: *To fagai e au a koe ke he mena ia neke fakanofogati ai a koe*, I will feed you with that that you may not be made poor.

FAKAOLO, to stretch out the hand: *Neke fakaolo hana hima*, let him not stretch out his hand.

FAKAOTI (also *Fakaotiti*), to finish, destroy: *To fakaoti ni e au a tautolu katoa mo e lalolagi*, I will destroy them together with the earth.

FAKAPOLOPOLO, deep (as a jug): *Mo e hana kapiniu fakapolopolo*, and its deep cup.

FAKAPOTOPOTO, to assemble, to gather together: *Kia fakapotopoto e tau vai ke he mena taha*, let the waters be gathered together to one place.

FAKAPUKE, (1.) to fill; (2.) a flood: *Koe fakahoko ne fui e au e fakapuke ki tuga he kelekele*, I am about to send a flood on the earth.

FAKAPUKUPUKU, to make short: *Ti fakapukupuku ai hana tau hui ke he hana mohega*, and drew up (made short) his legs in his bed.

FAKAPULUMOHE, to cause to sleep deeply.

FAKATAGI, to cause to sound.

FAKATAI, image, likeness: *Kia eke e tautolu e tagata ke he ha tautolu a fakatai*, let us make man in our image.

FAKATAKA, a harlot.

FAKATAPU, to hallow, make holy: *Ti fakamonuina ai he Atua e aho fitu mo e fakatapu ai*, and God blessed the seventh day and hallowed it.

FAKATAPULU, to clothe: *Ne eke foki e Iehova ko e Atua e tau tapulu kili manu ma Atamu mo e hoana hana mo e fakatapulu ai a laua*, the Lord God made garments of animals' skins for Adam and his wife, and clothed them with them.

FAKATATA, to draw near: *Ti fakatata ai a Apheramo*, and Abraham drew near.

FAKATAVELI, to roll: *Fata fakataveli*, a chariot, cart.

FAKATAU, to buy: *Liliu atu foki ke fakatau mai e fahu a mena ma tautolu*, return to buy a few things for us.

FAKATAUPA, to meet: *Kaeke ke fakataupa a mua mo e poti*, if you meet an ox.

FAKATEAGA, to despise, disbelieve: *Ti fakateaga ai a ia ke he hana iki ifine*, and she despised her mistress.

FAKATELIGA, to attend, give ear to.

FAKATEPETEPE, to hasten: *Ti fakatepetepe a Iosefa*, and Joseph hastened.

FAKATETEFU, gloomy, sullen: *Ti ita lahi ai a kaino, kua fakatetefu hana mata*, and Cain was angry, and his face was gloomy.

FAKATIKAI, to deny: *Ti fakatikai ai e Sara kua pehe, nakai kata au*, and Sarah denied, saying, I did not laugh.

FAKATO, to cause to fall: *To fakato hifo ai e au e uha*, I will send down rain.

FAKATOKA, to set up.

FAKATOKOLALO, to be subject to: *Hogofulu ma ua e tau ne fakatokolalo ai a tautolu kia Kitalaoma*, they served Chedorlaomer twelve years.

FAKATOKOLOGA, to multiply (of persons).

FAKATU, to establish: *Kitiala, ko au nei, to fakatu e au haku a maveheaga mo mutolu*, behold, I will establish my covenant with you.

FAKATUATUA, to hate: *Neke fakatuatua a Iosefa kia tautolu*, let not Joseph hate us.

FAKATUFONO, a law: *Kua eke e ia e mena ia mo fakatufono ke he fonua*, he made that a law for the land.

FAKATUMAU, to preserve: *Ne fakafono mai foki he Atua au ke fakatumau e faoa ha mutolu*, God sent me to preserve your tribe.

FAKATUPATUPA, to cause to serve: *Ne fakatupatupa he tau tagata Aikupito e fanau Isaraela mo e favale*, the Egyptians enslaved and ill-treated the children of Israel.

FAKATUTANE, to betroth.

FAKATUTUKU, sad; *Kititāla kua fakatutuku a laua*, they were sad.

FAKAUKA, to restrain oneself: *Kua fakauka aia*, he restrained himself.

FAKAUKU, to anoint: *Ko au ko e Atua a Peteli ko e mena haia ne fakauku ai a koe e maka*, I am the God of Bethel, where thou anointedst the stone.

FAKAVE, to bind, tie: *Kua fakave e ia hana asini ke he vine*, he tied his ass to the vine.

FALANAKI, to bend down: *Ti falanaki ke he hana ua*, and fell on his neck.

FALIU, to be made, turned into: *Ne haga ki tua, e hoana hana ne mui atu kia ia, ti faliu ai a ia mo pou masinia*, his wife looked back and was turned into a pillar of salt.

FALU, a few: *E falu a mena kai*, a little food.

FANA, (1.) a bow; (2.) to shoot: *Ka kua fano a ia mo e nofo fakamamao mai tuga ne mena ke to ai e fana ka fana atu*, but she went and sat afar off, at a bow-shot distance.

FANAU, (1.) to produce; (2.) to be born; (3.) children: *Kia fanau ā mo e fakaloga*, produce and multiply.

FANO, to go: (ex. under **FANA**).

FANOGONOGO, to listen: *Kua fanogonogo a koe ke he kupu he hoana hau*, thou hast listened to the word of thy wife.

FAOA, family, tribe: *Kia toka e koe hau a faoa*, leave thy tribe.

FATA, a room: *fata fakataveli*, a chariot.

FATAFATA, the bosom: *Kia tuku a hau a lima ke he hau a fatafata*, put thy hand in thy breast.

FATU, to conceive, conception: *To fakalahi ni e au hau a mamahi, ko e mamahi he hau a fatu*, I will increase thy sorrow, the sorrow of thy conception.

FATAPOA, altar: *Ti ati ai e Noa e fatapoa kia Jehova*, and Noah built an altar to the Lord.

FATIPIKO, to speak evil of, slander: *Aua neke fatipiko a koe ke he taha tagata*, do not slander any man.

FAVALE, to treat violently, violence: *Ti puke ni e lalolagi ke he favale*, and the earth was full of violence.

FE, (generally preceded by *ko* where inter.): *Ko fe a koe?* Where art thou?

FEFE, how: *Ha kua maeke fefe ia au ke hake ke he haku matua tane?* For how can I go up to my father?

FEFEUA, to mock: *Ka e tuga ne tagata fefeua a ia*, but he was as a mocker.

FEHAGAI, to face one another: *Sura kua fehagai mo Aikupito*, Shur which is opposite Egypt.

FEHAGAOAKI, to be face to face: *Kua kitia e au e Atua, kua fehagaoaki a maua*, I have seen God we have been face to face.

FEHOLA, to flee: *Ne fehola foki e patuiki a Sotoma*, the king of Sodom also fled.

FEKAFAKAU, a messenger, servant.

FEKITIAKI, (*fekitiaki*), to see one another: *Kaeke ke nakai o mai a mutoli mo e matakainaga fakamui ha mutoli ti nakai liu foki fekitiaki a taua*, if you and your younger brothers do not come, we will not see one another again.

FEOKI, to go together: *ne feoaki foki a Enoka mo e Atua*, Enoch and God walked together.

FEOFANAKI, to be friendly with one another.

FETU, star: *Ne eke foki e ia e tau fetu*, he also made the stars.

FEVAGAVAGAHUAUAKI, to converse: *Ti fevagavagahuaki na lautolu ko e taha ke he taha*, and they conversed with one another.

FI, an enemy: *Ko ia ne tuku mai hau a tau fi he he hau a tau lima*, he who gave thy enemies into thy hand.

FIAFIA, joy, joyful: *Kaeke kua mahani mitaki a koe ti ha ia koe fiafia*, if you are righteous, you are joyful.

FIFILI, to choose: *Ti fifili ai e Lota e kekekele oti*, and Lot chose all the land.

FIFINE, a woman, female: *Ne eke e ia a laua ko e tane mo e fifine*, he made them male and female.

FIGITA, to kiss: *Kia figita mai kia au*, kiss me.

FIGONA, a son or daughter-in-law: *Ko e mena nakai iloa e ia ko e hana figona a ia*, because he did not know, she was his daughter-in-law.

FIHA, how many (interrog.): *Koe fiha kia hau a tau tau?* How old are you? (*Lit.*: How many are your years).

FIHUI, breeches: *Ti eke e koe ma lau tolu e tau fihui ke he ie lino*, make them breeches of linen.

FILO, thread, twine.

FINA, to go: *Ti fina atu ai a Kaino mai mua a Iehova*, and Cain went away from the presence of the Lord.

FIOIA, to see, to understand.

FITU, seven: *Ko e aho fitu*, the seventh day.

FOAKI, to give: *Kua foaki atu e au*, I have given.

FOFO, to take violently: *Kua fofo tuai hana matakainaga*, his brother was taken.

FOFOGA, the face (of a chief): *Ha kua nakai maeke ke kitia e marutolu e fofoga he iki*, for we cannot see the face of the ruler.

FOFOLA, to spread: *Kua fofola foki e ufufti ki tuga he faituga*, the covering also is spread over the tabernacle.

FOKI, also.

FONOFONO, to meet: *Ne fano foki e patuiki a Sotoma ke fonofono a ia*, the king of Sodom also went to meet him.

FONUUA, land, ground, field: *Ke gahua ke he fonua*, to till the earth.

FOU, new, young: *Ti kua eke e patuiki fou ke pule ki Aikupito*, and there was a new king to rule Egypt.

FOUPAPA (*foupapa*), a frontlet, crown.

FUA, fruit, fruitful: *Ke fua mai takitaha mo e hana fua*, that each one may be fruitful with its fruit.

FUAKAU, an old man: *Kua malolo nakai he mutoli a matua tane fuakau?* Is not your old father well?

FUATA, a young man: *Ha kua kelipopo e au e fuata*, for I have killed a young man.

FUATAHA, the only child.

FUFU, to hide, conceal: *To fufu kia e au ia Aperahamo e mena ko e ehe ne fai e au*, shall I hide from Abraham the thing that I am about to do.

FUFUA, to bud: *Ti tuga ni e mena kua fufua mai a ia*, and it was as though it budded.

FUGA, the surface of anything: *Fuga vai*, the surface of the water.

FUGAVAI, father- or mother-in-law: *Ti fano ai a*

Mose kua liu atu kia Ietero hana matua fugavai, and Moses went and returned to his father-in-law.

FUHI, to bind up: *Ne fuhi e tautolu e tau fuhi saito ke he fonua*, we bound up the sheaves of corn in the land.

FUIFUI, flock, herd: *Fuifui mamoe*, herd of sheep.

FUKE, to open: *Kua fuke e ia*, she opened it.

FULUHI, to roll away: *To fuluhi kehe ai e tautolu e maka*, they will roll away the stone.

FUTI, to draw up.

G

GAGAU, to bite: *Kua gagau e muihui he solo-famua*, he bites the heel of the horse.

GAHOA, little, few: *Ha kua gahoa hau a tau mena*, for your things are few.

GAHUA, to work, work: *Kua sakaoti a ia ke he hana gahua*, he finished his work.

GAHUAHUA, to hover over.

GAKAU, the inwards: *Ko e hana ulu mo e hana na hui mo e hana tau gaku*, its head, feet and inwards.

GAKO, fat: *Kua ta atu e ia e taumena gako*, he gave fat things.

GALO, to be hid: *To galo au ke he fofoga hau*, I shall be hid from thy face.

GALUE, feast: *Ne eke foki e ia e galue lahi*, he made a great feast.

GATA, a snake, serpent.

GATITI, sound (jingling): *Kia logona hana gatiti*, let its sound be heard.

GO, to shout: *Kua logona e Iosua e leo he motu ha ngo mai*, Joshua heard the voice of the people shouting.

GOAGOA, foolish: *Hanei, kua goagoo a koe ke he mena kua eke nei e koe*, behold, thou art foolish in the thing which thou hast done.

GOIGOI, to daub over: *Kia goigoi foki e koe e liu mo e tua ke he pili*, daub over the front and back with pitch.

GUTU, mouth: *Kua fakamaga mai hana gutu*, it opens its mouth.

GUTUHALA, a door: *Kua takoto tuai e hala ke he gutuhala*, sin lies at the door.

GUTUUMU, furnace, oven: *Kitiala, ko e gutuumu ahua*, Lo, a smoking furnace.

GOFULU, ten.

H

HA, (conjunction), for, because.

HA, placed before personal pronouns makes them possessive as: *lautolu*, they; *ha lautolu*, their; *mua*, you two; *ha mua*, of you two.

HA, to exist, to be: *Kia ha e lagi likolito*, let there be a firmament.

HAELE, to walk, go: *Haele fano*, to walk about.

HA, (interrogative, used with an article), What? or Why? *Kua ita he ha a koe?* Why are you angry?

HAFAGI, to open: *Ti hafagi ni e tau pa he lagi*, and the walls of heaven were opened.

HAFF, a beard: *Kua tafie ia hana hafe*, he shaved off his beard.

HAGAO, to turn towards: *Ka e hagao atu hau a manako ke he tane hau*, and thy desire shall turn to thy husband.

HAGAAKI, continually.

HAGATIKE, a span: *Ko e hagatike hana loa*, its length is a span.

HAHAU, mist, fog: *Kua hake e hahau*, a mist went up.

HAI, (interrog.) Who? *Tala atu e hai kia koe kua nakai felevehi a koe?* Who told you, you were not clothed?

HAIA, it, they, he, she, referring to some noun preceding (used like Barotongan and Tahiti *ia*): *Ko e afiafi mo e pongipogi ko e aho fakamua haia*, the evening and the morning were the first day.

HAKE, upwards, to go up: *Kua hake e hahau*, a mist went up.

HAKEGA, an heir: *To eke mo hakega haku e tagata ne fanau ke he haku kaina?* Will a man born in my house be my heir?

HAKOHAKO, correct, right: *Ko Noa ko e tagata mahani hakohako*, Noah was a man of right conduct.

HAKU, my: *Ko au kia ko e leoleo he haku a matakasaga*, am I my brother's keeper?

HALA, (1.) way, road: *Ke leoleo aki e hala ke he akau he moui*, to keep the road to the tree of life. (2.) Sin: *Kua takoto tuai e hala ke he gutuhala*, sin lies at the door.

HANA, his, her, its: *Hana fua*, his fruit.

HANEI, this: *Ko e tala hanei he tau hau*, this is the report of the generations.

HAPAI, to lift up in the arms, to bring up a child: *Ko e fanau foki a Makiro ne hapai ki luga he tuli hui a Iosefa*, and the children of Machir were brought up on Joseph's knees.

HAU, thy: *Ke he aho oti he moui hau*, all the days of thy life.

HAU, to come (plural o): *Kua hau foki kia ia e lupe*, the dove also came to him.

HAU, a generation: *Ko e tohi hanei he tau hua Atamu*, this is the book of the generations of Adam.

HAUHAU, cool: *Ne haele fano ke he katna ke he magaaho hauhau*, he walked about in the garden in the cool part of the day.

HE, the (used rarely in the nominative case; generally after prepositions and before nouns in the possessive case): *Ne ui e Atamu e higoa he hoana hana, ko Eva*, Adam called the name of his wife, Eve.

HEA, to cry out: *Ti hea ai a lautolu ki mua hana*, and they cried out before him.

HEGIEGIE, dim: *Ne hegiegi foki e tau mata a Isaraela*, and the eyes of Israel were dim.

HEHE, to wander: *Ti fano ai a ia mo e hehe fano ni ke he tutakale*, and he went and wandered about in the desert.

HEHE (*hāhā*), to tear, rend: *Kua hāhā e Iakopo hana tau tapulu*, Jacob rent his garments.

HEIGOA (interrog.): sometimes *heinoā* What? *Ko heigoa e mena nei kua eke e koe*, what is this thou hast done.

HELEA, entangled: *Kua helea hana tau hoe*, its horns were entangled.

HELEHELE, to cut (as harvest): *Mo e tau ke helehele mai ai*, and the years in which to reap.
HEKEPEFANO, to move from place to place: *To eke a koe mo tagata hekepefano*, you will be a wanderer.

HEMA, the left hand: *Kaeke ke fano a koe ke he fahi hema, ti fano ai au ke he fahi matau*, if you go to the left, I will go to the right.

HIFI, to shear: *Ne fano foki a Lameka ke hifi hana tau mamoe*, Lamech went to shear his sheep.

HIFO, downwards: *Kua nakai fakato hifo aia*, he did not send it down.

HIGOA, a name: *Ko e higoa he taha ko Pisona*, the name of one was Pison.

HIKI, to change, alter: *Lagahogofulu ne hiki e ia haku a tologi*, ten times he has changed my hire.

HIKU, a tail, the end of a thing: *Fakaolo a hua a lima mo e toto hana hiku*, put forth your hand and touch its tail.

HIVA, nine, ninth: *Ko e aho hiva*, the ninth day.

HOE, a horn: *Kua helea hana tau hoe*, its horns were entangled.

HOFIHOFI, to yearn over: *Kua hofihofi noa hana fakaalofo ke he hana matakainaga*, his love yearned over his brother.

HOGÉ, famine: *Ko e tau tau hoge ia ne fitu*, those are seven years of famine.

HOGOFULU, ten.

HOKO, to come, happen (of events): *Kua hoko atu ke he katoatoa he tau aho*, and it came to pass in the sum of the days.

HOKO (prefixed to personal pronouns), only: *Ko ia hokoia*, only he; *Ko laua hokolaua*, only they two.

HOKOHOKO, a sinew: *Kua nakai kai he fanau a Isaraela e hokohoko ne memege*, the children of Israel do not eat the withered sinew.

HOLA, to escape: *Ne hola e taha mo e tala age kia Aperamo e Heperu*, one escaped and told Abraham, the Hebrew.

HOLI, to break (as a promise): *Ha kua holi tuai e ia haku a maveheaga*, for he has broken my covenant.

HOLO, to pass over: *Ti holo ai e vaka*, and the ship passed over it.

HOMO, to excel, be greater than: *Ka e homo atu ai hana matakainaga tote kia ia*, but his little brother will surpass him.

HOPO, to leap: *Ko e tau manu tane ne hopo ki luga he tau manu*, the males that leapt on the animals.

HU, to enter: *To hu foki a koe ke he vaka*, thou shalt enter into the ship.

HUFEILO, to bow down: *Kia huifeilo foki e tau tagata kia koe*, let men bow down to thee.

HUHU, milk: *Ne uta foki e ia e puke huhu*, and she took milk.

HUHULU, to thrust: *Ti huhulu e koe e tau faka-mau ke he tau kaviti*, and thrust the fasteners through the loops.

HUHUNU, to burn: *Ke eke aki e tau poa huhunu*, to make burnt offerings.

HUI, } a bone: *Ko e hui hanei haku hui*,
HUIMOTUA, } this is bone of my bone.

HUKUI, a substitute, to be a substitute.

HUMAKI, to place: *Ke humaki ai e tau akau los*, to place in it the rods.

HUMELIE, sweet: *Ti humelie ai e vai*, and the water was sweet.

I

I, (used before words like *lalo* and *luga*) in, or upon. It becomes *ia* before proper names and personal pronouns.

IA, he, she, or it: *Kua pehe e ia*, he said.

IA (demonstrative), that; *Ko e tagata ia*, that man.

IE, cloth, mat: *E fale ie*, a tent.

IGATIA, to take: *Kia igatia ai e tagata ia lautolu*, let the men take themselves.

IHI, to divide, split: *Ti ihi ai e ia ke he lotoga*, and divided them in the midst.

IHU, the nose.

IKA, a fish: *Kia pule foki a lautolu ke he tau ika he tahi*, let them also rule the fish of the sea.

IKIIKI, little (plural): *E tau akau ikiiki*, small trees.

IKI, Lord, master, chief: *Ko e Iki na e, Jehovah*, O Lord, Jehovah.

ILAILA, speckled: *No e tau koti oti kua pulepule mo e ilaila*, and all the goats that are speckled and spotted.

ILO, to know (pass. iloa): *Mo e akau ke iloa ai e mitaki mo e kelea*, and the tree by which may be known good and evil.

ILOILO, wisdom, knowledge.

INU, to drink: *Ti inu ai e ia e uatna*, and he drank wine.

ITA, anger, angry: *Ti ita lahi ai a Kaino*, and Cain was very angry.

IVAIVA, striped: *E tau koti oti ne ivaiva mo e pulepule*, all the goats that were striped and spotted.

K

KA, (1.) but: *Ka e ui e ia e fakapotopotoaga he tau vai, ko e tahi*, but he called the gathering of the waters, sea. (2.) If, when: *Ka gahua a koe ke he helekele, nakai tuai fua fakamitaki hana fua mau*, when thou tillest the ground, it will not produce well its fruits for thee.

KAFU, clothed: *Ti fulufulu tuga ne tapulu fulufulu kuakafu ai a ia*, and hairy like the hairy garment in which he was clothed;

KAHOKAHO, (1.) the side of the body: *Ko e hui kahokaho*, a rib. (2.) a reed: *Tuku atu ai e*

ia ke he kahokaho ha he kawai he vailale, and put it in the reeds of the bank of the river.

KAI, to eat; food: *Mo e akau fua ke kai*, and the fruitful tree to eat.

KAIALU, to curse: *Ka e fakamalaia e au e lautolu kua kailu kia koe*, but I will curse them that curse thee.

KAIHA, to steal: *To talahaua ia kua katha e au*, he will say I have stolen them.

KAINA, a garden; a dwelling: *Ne to foki e Jehovah e kaina i Etena*, the Lord also planted in Eden a garden.

KAKA, fierce (of anger): *Ha kua kaka ia*, for it was fierce.

KAKANO, flesh: *Ko e kakano he haku kakano*, flesh of my flesh.

KALA, border, edge: *Aua foki nekepiki atu ke he kala he mouga*, and touch not the edge of the mountain.

KALAVALAVA, to hurt, injure: *Ha koe haku a tau kalavalava*, because of my injuries.

KALOAFIA, to break out (of fire): *Kaeke ke kaloafia toha ahi*, if any fire break out.

KAMATA, to begin. **Kamataaga**, beginning: *Ne eke he Atua e lagi mo e lalolagi ke he kamataaga*, God made heaven and earth in the beginning.

KAMATAMATA, to tempt.

KANAVAANKAU, weapon: *Kia uta e koe hau a tau kanavaankau*, take thy weapons.

KANIVA, a corner: *Ti toku ai e koe ke he hana tau kaniva nefa*, and put it on its four corners.

KAPINTU, a cup: *Ha he lima haku foki e kapintu e Farao*, in my hand was Pharaoh's cup.

KAPITIGA, a friend: *Ko lautolu mo Ahusata hana kapitiga*, they and Ahuzzath, his friend.

KAPUTIA, to overspread: *Ko lautolu foki ne kaputia ai e lalolagi oti kana*, by them was the whole earth overspread.

KATA, to laugh: *Ko e ha ne kata ai a Sara?* Why did Sarah laugh?

KATO, a basket: *Tolu ni e kato ha i luga hoku ula*, three baskets were on my head.

KATOA, together with: *Katoa mo e tau mena oti kua toto*, together with all creeping things.

KATOATO, the sum, total, to be complete: *Kua hoko atu ke he katoatoa he tau aho*, it came to the sum of the years.

KALAGA, to shout.

KAU, company, troop.

KAUFANA, a bow: *Mo e hau a kaufana*, and thy bow.

KAUMAKA, a rock: *To tu au ki mua hau ki luga he kaumaka i Horepa*, I will stand before you upon the rock in Horeb.

KAUTU, to subdue, overcome: *Kia fakapuke e lalolagi mo e kautu ki ai*, till the earth and subdue it.

KAUVAI, the brink, bank: *Kua tu a ia ke he kauvai he vailele*, he stood on the bank of a river.

KAVAKAVA, sweat: *To kai foki e koe hau a mena kai mo e kavakava he hau a mata*, thou shalt eat thy food with the sweat of thy face.

KAVEGA, a burden, *Kua fakatoka foki e kavega ki luga hana asini*, and set a burden on his ass.

KAVITI, a loop.

KAKEKE, if: *Kaeke ke kaloafia toha ahi*, if any fire break out.

KE, (preposition) to, in: *Ko he kamataaga*, in the beginning. Before pronouns and proper names it becomes *kia*. *Kia au*, to me: *Kia Iakopo*, to Jacob.

KE, the sign of the infinitive of purpose. After *kaeke* it is used as a sign of the future: *Kia liu atu a mutolu ke fakatau mai e fahu a mena kai*, go again to buy a little food.

KELEA, bad, evil: *Ti eke ai ni a mua ke tuga ne tau Atua ke iloa ai e mitaki mo e kelele*, and you will become like gods to know good and evil.

KELI, to smite, strike, kill, dig: *Ti nakai liu foki keli e au e tau mena momou oti*, and I will not again kill all living things.

KELIPOPO, to kill.

KELIAGA, a slaughter.

KELEKELE, earth, ground: *Ti ui he Atua e mena momo, Ko e kelekele*, and God called the dry place, earth.

KEHEKEHE, separate, different.

KI, to, or, in (only before words like *luga* and *lalo*): *Ki luga*, above.

KIA, the sign of the imperative and optative mood: *Kia maama*, let there be light.

KIA, an interrogative particle (Samoan *ea*): *Ko e moli kia?* Is it true?

KIKILA, clear: *Tuga ne lagi ni hana kikila*, like the heaven was its clearness.

KIKIO, thick: *Ti ha i ai e pouli kikio*, and there was a thick darkness.

KILI, skin: *Ne eke foki e Iehova e tau tapulu kili manu*, and the Lord made garments of animals skins.

KITEKITE, to see (*pass. kitia*): *Ti kitekita e Atua e maama*, and God saw the light.

KO, a sign of the nominative absolute: *Ko e ahi mo e pogipogi, ko e aho fakamua haia*, the evening and the morning were the first day.

KO (*ko*), yonder: *To o maua ke he mena ka*, we will go to yonder place.

KOE, thou: *Ko fe a koe?* Where art thou?

KOFE, reed, bamboo: *Ko ia ko e tupuna ha lautolu oti kua fakatagi kofe*, he is the ancestor of all who play on reeds.

KOKI, lame: *Ne koki hana hui*, his leg was lame.

KOLI, to dance: *Kua mumui atu kia ia mo e koli ni*, they followed her and danced.

KOLO, a tower, fortress: *Kia ati e tautolu taha kolo*, let us build a tower.

KOLOA, wealth, riches; wealthy: *Ne uta foki e ia e koloa oti ha lautolu*, and he took all their wealth.

KOLOPUTA, a beam.

KONA, bitter: *Ko ia ne toka ai e tahi kona*, there stood the bitter sea.

KONAHIA, drunken: *Ti inu ai e ia e uaina mo e konahia ai*, and he drank wine and was drunken.

KOTOFA, to appoint: *Ko e fiftine ia ni kua kotofa e koe*, that is the woman whom thou hast appointed.

KOUKOU, to wash or bathe: *Ti hifo ai e tama fiftine a Farao ke koukou ke he vailele*, and the daughter of Pharaoh went down to bathe in the river.

KUA, the sign of the present and perfect tenses: *Kua mitaki*, it is good.

KUHUKUHU, dumb: *Ko hai ne eke e kuhukuhu?* Who made dumbness?

KULA, red: *Ko ia ne fanau mua mai kua kula a ia*, he who was born first was red.

KULI, a dog.

KULUKULU, a dove, pigeon: *Ta mai a kia au e kulukulu*, give me a dove.

KUMETE, a trough, basket.

KUMI, (reduplicate *kumikumi*) to seek, search for: *Ne kumikumi foki e Lapana ke he fale oti*, Laban sought in all the house.

KUPU, a word: *Kua fanogonogo a koe ke he kupu he hoana hau*, thou hast hearkened to the word of thy wife.

KUTU, a louse: *Kia faliu mo kutu*, let it turn to lice.

L

LA, intensive particle like Maori *ra*.

LA, the sun: *Ko e to ne fai e la*, the sun was about to set.

LA, a branch: *Ha he vine foki tolu e la*, the vine had three branches.

LAGA, prefix to numerals denoting number of times: *Lagataha*, once.

LAGAAKI, to lift up: *Ti lagaaki e ia e kima he hana matua tane*, and he lifted up his father's hand.

LAGI, sky, heaven: *Ne eke he Atua e lagi*, God made the heaven.

LAGOMATAI, to help: *Ko ia ne lagomatai kia koe*, he helped you.

LAHI, great (*plural* lalahi): *E na maama lalahi ua*, two great lights.

LAKAFIA, to pass over: *To nakai lakafia e au e tamakiaga*, I will not pass over the heap.

LAKAU, a herb: *Mo e tau lakau koma*, and bitter herbs.

LAKU, to mix: *Mo e hau a tau mena he laku ai e falaoa*, and all your places to mix flour.

LALAGA, white: *Tolu ni e kato lalaga ha i luga haku uhu*, there were three white baskets on my head.

LALO, below: *I lalo he lagi*, below the heaven.

LALOLAGI, earth, world: *Ne eke he Atua e lagi mo e lalolagi*, God made heaven and earth.

LAMAKAI, to spare, to hinder: *Kua nakai lamakai a koe he tama hau*, thou hast not spared thy son.

LAPA, a board.

LATA, fitting: *E lagomatai ke lata mo koe*. A helper to be fitting for thee.

LATAU, to quarrel: *Neke latau a mutolu*, do not quarrel.

LAU, a leaf; *Lau kou*, green leaves.

LAUA, they, two: *Ne eke e ia a laua*, he made them two.

LAULAHU, broad: *Ti limagofuku e kupita hana laulahi*, fifty cubits was its breadth.

LAULAU, a table.

LAUTOLU, they: *Kia pule foki a lautolu ke he tau ika*, let them rule the fish.

LAUULU, hair of the head: *Ti ta hifo ai e mutolu haku tau lauulu hina*, you will bring my white hair.

LAVEAKI, to deliver: *Ti laveaki e au a lau toku*, and I will deliver them.

LELE, to run, to fly: *Kia lele foki e tau manu lele ki luga he kekekele*, let the birds fly above the ground.

LEO, a voice: *E leo a Iehova ko e Atua* voice of the Lord, God.

LEOLEO, to keep, guard: *Ne fekau atu foi e tau kersipi ke leoleo e hala*, he sent chess to guard the way.

LEVEKI, to keep, guard: *Ko e leveki mamoe* he was a shepherd.

LIKOLIKO, to surround: *E lagi likoliki* firmament.

LILI, to bind: *E mena ne lili ai e tau tagat* where the prisoners were bound.

LILIFU, glory: *Ko e tau mena foki he matua ha tautolu e mena ne moua ai e ia e lilifu la na*, he obtained all that glory through father's things.

LILIPI (or lipilipi), to break down: *Mo e tata ni ke lilipi e pa gutuhala*, and drew to break down the door.

LILOI, to pray: *To liioi foki a ia mau*, he pray for thee.

LITI, to cast: *Ko e tau tama tane oti kia mutolu ke he vaiilele*, cast all the sons into river.

LIU, to return; again: *Ato lili a koe he ke kele*, until thou returnest to the ground.

LIUAKI, to bring back.

LOA, long: *Tolu ni e tau a kupita, ko e loa he vaka*, three hundred cubits was the length of the ship.

LOFIA, overflowed: *Ti lofa ai e tau s tokoluga*, and the high mountains were flowed.

LOGA, many, abundant.

LOGONA, to hear: *Na logona e laua e l Atua*, they heard the voice of God.

LIMA, five, fifth; a hand: *Ko e aho limu* fifth day.

LOLELOLE, weak, tender: *Ko e tau mam lolelele*, the animals were weak.

LOLO, oil: *Ti liligi foki e lolo ki luga he s* and poured oil on the stone.

LOLOGO, to sing: *Ti lologo ai a Mose*, Moses sang.

LOMA, to murmur, complain: *Ti loma ai e kia Mose*, and the people complained against Moses.

LOTO, (1.) within; *Ke he vaha loto*, within the heart: (2.) to wish, desire.

LOTOGA, the midst.

LUGA, above: *Ki luga he kekekele*, above the LUPE, a pigeon, dove: *Ti fakafano atu e lupe*, and he sent forth a pigeon.

(To be continued.)



THE GENEALOGY OF THE POMARE FAMILY
OF TAHITI,
FROM THE PAPERS OF THE REV. J. M. ORSMOND.

WITH NOTES THEREON BY S. PERCY SMITH.

MISS TEUIRA HENRY, of Honolulu, supplies the following genealogical table, taken from the documents preserved by her grandfather, the Rev. J. M. Orsmond, one of the early missionaries to Tahiti, who arrived there in 1817. A copy of this has already been published in De Quartrefage's "*Les Polynésiens*," but some of the names are wrongly spelt, and others not given in full in that publication. It has been deemed advisable therefore to republish it here, with some notes showing the connection between this family and others in Hawaii, Rarotonga, and New Zealand. If this connection can be maintained it will serve to fix the date approximately of an important epoch in Polynesian history.

Miss Henry is engaged on the translation of a number of valuable documents relating to the native history of Tahiti, which were collected and happily preserved by the Rev. J. M. Orsmond; their publication will prove of very great interest to all Polynesian scholars, for the traditions of Tahiti have not yet received so much attention as those of some other islands of the Pacific, whilst at the same time their importance is much greater—a fact which we must acknowledge when we consider the prominent part the Tahitian group (and especially Raiatea) has played in the peopling of the Pacific.

It is well known that the Pomare (royal) family of Tahiti sprang originally from Raiatea: the genealogical table following is therefore that of the Raiatea chiefs as well as those of the former island. Such dates have been added as could be ascertained from Ellis' "*Polynesian Researches*," and other sources. The following is the genealogy.

TAKEN FROM MARR'S COPY, 27TH NOVEMBER, 1846, FROM RAIATEA, BY THE
REV. J. M. ORSMOND.

1	Uru	married Hina-tumu-roo
	Iri-te-apu-rai	Teheheu
	Tava'e-ari'i	Te-Tapu
	Imi-toa	Te-peva-nua
5	Marama-i-te-atua	Nohoa'e
	Tui-tui	Roro-fai
	Rai-te-tumu	Hina-te-unu
	Rai-te-papa	Hina-tea
	Rai-te-meremere	Hina-tuata
10	Rai-te-hotahota	Hina-tuatai
	Rai-e-mate-i-te-niu-haamea-a-Tane ..	Mautu
	Moe-iti-iti	Faafaro
	Moe-te-re'are'a	Tiaraa-ura
	Moe-te-ra-uri	Fai-mano
15	Hiro	Vai-tu-maria
	{ Marama-toa-i-fenua-ura (married Maapu)	
	{ Piho-i-te-marotai-noa	
	Faa-miti (son of Marama)	Vai-raumati
	Hoata-tama	Haamahea
	Fata	Utiuti-rei
20	Roo	Vai-pua
	Ho'a	Vai-tea
	Faa-hue	Motuma
	Bu'utia	Vai-turaa
	Hu'ui	Tupu-heiva
25	Ra'auri	Are-te-moe
	Tu	Pupa-ura-i-vai-ahu
	Tautu	Te-unu-haehaa
	Tamatoa I.	Te-ao-ina-ia
	{ Ari'i-mao	
	{ Ari'i-rua	
	{ Rofai } twins married Te-tua-nui-tahuea	
	{ married Marama	
	{ Haapai-tahaa-vahine	
	{ Vahiroa	
	{ Roo-taina	
	{ Titi-ari'i	
30	{ Tue'a	
	{ Tuhaa	
	{ Tupua'i-vahine	
	{ Tama-vahine	
	} children of Ari'i-rua	
30	Roo-taina	married Varivari, daughter of Rofai
	{ Tel-hotu	
	{ Uratua-vahine	
31	{ Te-tua-hee-roa-vahine	
	{ Tupuai-vahine	
	{ Tati-po-vahine	
	{ Avae-puta-vahine	
	} children of Roo-taina	
29	Rofai, son of Tamatoa I.	married Marama
	{ Tamatoa II.	
	{ Varivari-vahine	
	{ Haapai-rai	
	{ Fetia-rii	
	{ Pupa-ura-vahine	
	{ Fanofano-vahine	
	} children of Rofai	
30	Tamatoa II., son of Rofai	married Maihea
	{ Te-tupaia-vahine	
	{ Te-rii-na-vaho-roa	
	{ Te-rii-taria	
	{ Haapai-tahaa-vahine	
	} children of Tamatoa II.	

- 31 Te-tupaia-vahine married Tu-nui-ae-i-te-atua, of Tahiti;
(also called Teu,) a chief of Pare ;
his *marae* was named Tarahoi
- { Te-ari'i-na-vaho-roa-i-te-tantua-mai-i-te-rai-vahine
Vairaa-toa
Ari'i-paea-vahine
Te-ari'i-faatau
Tupuai-o-te-rai
Te-pau
- 32 Vairaa-toa (or Pomare I.—died 8rd Sept., 1803)* married Te-tua-nui-rei-a'e-i-te-rai-atea of Moorea
- { Te-ari'i-na-vaho-roa-vahine
Pomare II. (born about 1774, according to Ellis)
(Te-ari'i-na-vaho-roa (a son)
- 33 Pomare II. (died 7th Dec., 1821) .. married Te-rito-o-te-rai
- Aimata-vahine (born 1818)
Teina (died)
Pomare III. (died a child, in 1827, 1828, Garnier)
- 34 Aimata (or Pomare IV.) began to reign 1827, died 1877. Married her cousin, Te-nania. Born about 1806. 2nd, Ari'i-faite. Died 6th August, 1874.
- { Ari'i-ae (died young, born 1830)
Tera-tane (or Te-rii-taria)
Te-ari'i-maeva-rua-vahine (born 1840; adopted by Tapoa, king of Bolabola. became queen of Bolabola, Aug., 1860, and was succeeded by her niece of the same name)
Tamatos (born 1842; king of Raiatea 19th Aug., 1857)
Punu-ari'i (or Joinville; born 1848)
- 35 Tera-tane (or Pomare VI., last sovereign of Tahiti) married Marau Salmon, daughter of a high chieftainess, a distant cousin of Queen Pomare IV., or Aimata.

In "Les Polynésiens," De Quatrefages says that this table was submitted to a severe criticism in the presence of the Governor of the protectorate at the time of an enquiry into the title to lands claimed by the Pomare family. As there probably has not been in Tahiti any disturbing element in the shape of a mixture of different branches of the race, such as has occurred in the Sandwich Islands and New Zealand, the table should be as free from errors as any other in the Pacific. It seems to me, however, that some names have probably been omitted, for the table is short when tested by those from other islands, as will appear from what follows.

The first name on the list, Uru, is one known both to Hawaiians and to the Maoris, and both people trace a descent from one of that name, but it is very difficult to prove that this is the same person ; it is indeed more probable that this Uru is a descendant of the two brothers Ulu and Nana of Hawaiian history or of Uru and Ngangana (or Ngana) of Maori history. It was by no means uncommon—more especially in early times—for a name to descend from father to son for several generations, as indeed is well illustrated in this table,

* This is the Otoo of Captain Cook, mentioned in his first and second voyages, in 1769, 1774.

where the name Rai (or in Maori, Rangi) is found five times in succession. Such names therefore become, properly speaking, surnames, but they always precede what we should call the Christian name, and in that sense follow the rules of Polynesian grammar, which places the adjective or qualifying word or name after the noun, instead of before it, as with us.

Fornander shows clearly that there are two well-defined lines of descent in Hawaii, the one originating with Ulu—whose descendants were the later occupants of that group—the other, which he terms the Nana-ulu line, originating from Nana, whose descendants arrived at the Sandwich Islands many generations before the first. The former people came from the southern groups, from Samoa, Tahiti, &c. Hawaiian traditions refer to them as brothers; the Maori traditions show that Ngangana was a son of Uru's.

It is probable that we shall never arrive at anything very definite as to the epoch at which Uru and Ngangana flourished according to the Maori chronology, for there are strong reasons for believing that the ancestral lines on which they appear have had engrafted on them many names belonging to the original people of New Zealand. After, however, eliminating these extraneous names, or what appear to be such, I find that the three lines we have record of will give 17, 18, and 18 generations back from the time of the great *heke*, or migration of the Maoris to New Zealand, as that at which they flourished. I place little reliance on this, however, for the names become mixed up with the powers of nature, and the progressive ages of creation. That they were real living men, however, subsequently deified, is proved by their constant recurrence in Maori *karakias*, or invocations used on certain occasions, when the names of all the ancestors were recited. It would seem probable that these ancestors flourished during the times that the race occupied the Fijian or Samoan groups, and, if so, the names may yet be traced in the latter islands. It will be seen by reference to p. 25, Vol. I. of this Journal that the mother of Iro (or Whiro) was a daughter of Ngana-i-te-tupua, of Upolu—quite possibly one of this same family, and, if so, then some of the Rarotongans, as well as the Hawaiians and Maoris, descend from these same people—Uru and Ngangana. From the way in which their names occur in Maori *karakias*, I should say that these two men were, in their day, believed by the Maoris to have been great sorcerers.

The next noteworthy name that occurs in the table is that of Tava'e-ari'i. This may or may not be the Tawhaki of Maori tradition, or the Kaha'i of Hawaiian tradition. Neither his father, his wife, nor his son are the same as given by Hawaiian and Maori

tradition, though the age in which he lived is very nearly that ascribed by those of the Maori to Tawhaki.

At the twelfth generation downwards from Uru we come to a group of names which are certainly known to Maori and Rarotongan traditions as ancestors in common with the Raiateans and Tahitians. These are Moe-iti-iti, Moe-te-rea-rea, and Moe-te-ra-uri. In the only Hawaiian genealogies I have had access to these names are not mentioned, and this is perhaps accounted for by the lines having split off at an earlier date to that at which they flourished. I hope to show that the next name—Hiro, or rather his brother—was known in Hawaii. The Maoris claim the above names on several lines, but, as is to be expected, with slight differences, due to the lapse of time since they lived, and they also add some others with the same surname, as will be seen by the following comparative table:—

<i>Ngatihau of N.Z.</i>	<i>Ngatiporou of N.Z.</i>	<i>Ngapuhi of N.Z.</i>	<i>Ngapuhi, N.Z.</i>
Tu-koro-kiu	Te-ao-taru aitu	Papa-tahuri-ake	Papa, or Papa-mauku
Mo-uri-uri	Mo-uri-uri	Mo-uri-uri	Mo-uri-uri
Mo-rea-rea	Mo-reka-reka	Mo-rake-rake	Mo-reka-reka
Mo-haki-tua	Mo-roki-tu	Mo-raki-tu	Mo-raki-tu
Mo-haki-aro	Mo-roki-tohe	Whiro	Whiro
Kupe .	Hua and Whiro		

For comparison the following are added:—

<i>Whanganui of N.Z.</i>	<i>Rarotonga.</i>	<i>Raiatea and Tahiti.</i>
Te Rahana	Te-ariki-tapu-kura	Rai-e-mate, &c.
Mou-uru-uru	Moe-iti-iti	Moe-iti-iti
Mou-reka-reka	Moe-reka-reka	Moe-te-re'a-re'a
Mou-raki-tu	Moe-metua	
Mou-raki-hau	Moe-te-ra-uri	Moe-te-ra-uri
Whiro	Iro (Whiro)*	Hiro (Whiro)

Although all these lines differ in the name of the ancestor of the Moe family, all but one (Ngatihau) descend to and end in Whiro, and whilst the names differ slightly, but scarcely more than amongst the purely Maori accounts, there can be little doubt that they are the same individuals whose names are preserved on the several genealogies of New Zealand, Rarotonga, and Tahiti. The fact of there being a different progenitor to the first Mo, or Moe, in each case leads me to infer that all of them are interpolated on each Maori line, and for the reason that it was counted as an honour to include them as ancestors. I should judge that all these individuals with names commencing with Mo, or Moe, are women, for the reason that Moe very frequently is the first part of a woman's name in New Zealand, as appears also to be the case in Rarotonga, for we read in the account of the settlement of

* *Journal of the Polynesian Society*, Vol. I. p. 25.

Tangiia at Barotonga,* that Whiro met the former at Mauke, "with the daughters of Auriki—Moe-tuma and Pua-tara." It seems to me not at all improbable that two women, mentioned in Maori poems and invocations as Ma-iti-iti and Ma-reka-reka, in one of which they are referred to as the *whakatapairu-ariki* (which I venture to translate as "high-born chieftainess") are identical with two of the names given in the tables preceding. The change from "o" to "a" is constant throughout all Polynesia. These ladies belonged to the merry company who made poor old Kae laugh, and show his toothless gums, an action which cost him his life. They were said to be the sisters of Tinirau, or possibly his sister and her daughter. I hope yet to show that Tinirau of Polynesian fame flourished just about the time of the Moe family now referred to.

In order to show the connection between this group of the Moe family and Hawaiian history, it will be necessary to proceed upon an assumption, though the direct connection through common ancestors can be shown very distinctly on other lines of descent.

It will be noticed that the fragment of Ngatiporou genealogy above quoted ends in Hua and Whiro, two brothers of whom many traditions have been handed down by Maori *tohungas*, but of whom Whiro is by far the most celebrated. They flourished some time before the great *heke* to New Zealand in the fifteenth century. It is through Hua, the elder brother, that the connection with Hawaii will be shown. Whiro is known in New Zealand, Barotonga, and Tahiti as a great navigator, and also as the god of thieves,—at least, it seems probable that this is the same person who had that unenviable notoriety thrust upon him, though it is quite possible that the Whiro herein mentioned was named after the thief-god, and in process of time the cloak of the latter descended to his nautical namesake.

We know so little of Tahitian traditions *in extenso*, that only some few bare facts relating to the deeds of this great navigator have appeared in print. The Rev. John Davies, in his excellent dictionary of the Tahitian dialect, says: "Hiro, the god of thieves. Hiro was a man who lived some ages ago. According to tradition, he was a famous voyager and robber. A rock in Huahine is called 'Hiro's paddle,' and on top of another rock is his *marae*. He was deified after his death, and was reckoned the god and patron of thieves." Ellis† says: "They (the *atua fanau po*, or night-born-gods) were probably

* *Journal of the Polynesian Society*, Vol. 1, p. 25.

† *Polynesian Researches*, Vol. II., p. 195 (edition of 1829). There are two editions of Ellis's classical work, a fact Lesson did not appear to be aware of, and through which he was led into a serious error in his great work, "*Les Polynésiens*."

men who had excelled their contemporaries in nautical adventure or exploit, and were deified by their descendants. Hiro is conspicuous amongst them, although not exclusively a god of the sea. The most romantic accounts are given in their *aai* (*kakai* or *tatai*) or tales of his adventures, his voyages, his combats with the god of the tempests, his descent to the depths of the ocean, and residence at the bottom of the abyss, his intercourse with the monsters there, by whom he was lulled to sleep in a cavern of the ocean while the god of the winds raised a violent storm to destroy a ship in which his friends were voyaging. Destruction seemed inevitable—they invoked his aid—a friendly spirit entered the cavern in which he was reposing, roused him from his slumbers, and informed him of their danger. He rose to the surface of the waters, rebuked the spirit of the storm and his followers reached their destined port in safety."

"The period of his adventures is probably the most recent of any thus preserved, as there are more places connected with his name in the Leeward Islands (Raiatea, Bolabola, Huahine, &c.) than with any other. A pile of rock in Tahaa (adjacent to Raiatea) is called the 'Dogs of Hiro'; a mountain range has received the appellation of the *Pahi*, or 'Ship of Hiro';* and a large basaltic rock near the summit of a mountain in Huahine is called the *Hoe*, or 'Paddle of Hiro.'"

M. de Bovis, in his account of Tahiti,† refers to Hiro also, and says:—"That the old chiefs could only count back 20 generations without getting amongst the gods, or rather those who are endowed by their descendants with miraculous powers," and that:—"The first king himself (Hiro) had done as much as his father Haehi, if he had not done more. This Haehi, son of Uru-matamata, is grandson of Raa, which name is written like that of the Sun, and who, placed like him in the Tahitian Olympus, appears to me to be the same person. However this may be, Hiro is the first to take the name of king, or at least is so recognised by his posterity. One is not very sure if he died, but it was certain that he was considered as a god, and that his chief function was to protect the thieves. . . . The principal *marae* of that cult (of Hiro) was at the south side of Huahine-iti. That isle was distinguished amongst all others for the observance of the cult of Hiro. . . . Hiro had two sons; he

* We have several notable instances of this practice of naming prominent rocks or mountains after celebrated canoes in New Zealand. The mountains in Southland called by Europeans "Takitimo," were named after the canoe "Takitimu." There is a range in Wairarapa called "Nga-waka-a-Kupe," after the canoe of the great navigator Kupe, and a rock in Te Whanga Lagoon, Chatham Islands, is called after "Rangimata," one of the ancestral canoes of the Moriori.

† "Revue Coloniale," 1855.

transmitted to one of them (Haneti) the sign of his power, which, in place of being a crown, was simply a *maro*, red in colour, twisted round his loins. His other son (Ohatatama), who may have been the elder, as some say, had a lively sentiment of independence, and wore a white girdle, which came to be the sign of an independent royalty, of which the seat was Bolabola." M. de Bovis goes on to give some account of the number of generations from Hiro downwards, which agrees, as far as can be made out, with that in the table given at the commencement of this paper. He also states that the founder of the celebrated *maras* at Opoa (in Raiatea) was Hiro, and that he dedicated it to Oro, "from whom he descended," and that at Hiro's death the people erected a *maras* to his honour by the side of the former.

Although M. de Bovis' account of Hiro's family does not agree with the names already given, there is no doubt he refers to the same individual, and the explanation is, that Hiro, like all Polynesian chiefs of those days, doubtless had a number of wives; the sons mentioned became the ruling chiefs of Huahine and Bolabola, whilst the son named in the table (Marama) became *ariki* of Raiatea. The name of Marama as a son of Whiro's is also known to the Maoris.

It is interesting to note that Hiro would appear to have been the originator of the Tahitian insignia of royalty—the red girdle, or *maro-ura*—with which the kings were formerly invested with great pomp and ceremony, as described by Ellis. There are traces in Maori tradition of a recollection of the *maro-ura* (in Maori, *maro-kura*), for we find in the history of Tama-nui-a-rangi, preserved by Mr. John White, that on a visit paid by Tama's people to Tu-te-koro-panga and his wife Rukutia, one party wore *maros* made of dog's hair, and the other red *maros* (*maro-kura*), implying that they were the distinguishing dresses of the two tribes, which seems to agree with the tradition preserved in Tahiti as related by M. de Bovis. It can be shown that Tu-te-koro-panga and his wife Rukutia flourished about the period of Whiro, and that both names are known in Hawaii, as well as in New Zealand.

Oro, mentioned by M. de Bovis, subsequently became the principal deity of the Society and Tahitian groups, to the exclusion of Tane, the ancient god; but he is not known to Maori history, a fact easily accounted for, as the great Maori *heke* took place shortly after the times of Hiro, and before Oro had risen to the eminence he subsequently attained.

Dr. Wyatt Gill* is of opinion that Oro is identical with Rongo,

* "Myths and Songs from the South Pacific," p. 14.

one of the great gods of Polynesia; but in this I think he is mistaken, for the Tahitians have another god named Ro'o, which word is clearly the same as Rongo, Longo, or Lono of other groups (the Tahitians do not pronounce the "ng" of other dialects). Moreover, the following seems to be conclusive on this point: When the Rev. John Williams visited Aitutaki for the first time, in 1821, finding he could converse with the people, owing to his own knowledge of the Tahitian dialect, he informed the chief Tamatoa of the changes which had been introduced by Christianity in the latter and adjacent islands. Tamatoa asked what had become of great Tangaroa, to which Williams replied that he was burnt. He then enquired where *Koro* of Raiatea was; and Williams said that he too was consumed with fire.† The fact of these Hervey Islanders using the word *Koro* instead of *Oro* seems to show that the great god of the Society Islands, who originated from Opoa, in Raiatea, was in reality named *Koro*; the Tahitians having lost the sound of "k" in their dialect would naturally thus pronounce the name *Oro*; if so, *Oro* is not identical with Ro'o or Rongo.

Williams says that "many mothers dedicated their children to one of the deities; but principally to Hiro, the god of thieves, and to Oro, the god of war."

It is thus obvious that Hiro was a very important personage in Raiatean and Tahitian history, having been deified after his death, and thenceforth assuming a place in their hierarchy of gods, quite as imposing as that of the ancient and greater gods—Tangaroa, Rongo, Tu, and Tane. We shall see that the same thing occurred in Maori history.

Thanks to the labours of the late Mr John White, we have several very full accounts of some of the doings of Whiro, as preserved in Maori traditions. In all of these, with the exception of one, it is very obvious that the scene of these adventures is laid in Hawaiki—that mystical land from which the race migrated to New Zealand, but which I have strong reasons for believing is generally intended for Raiatea, the ancient name of which was Havaii (or in Maori, Hawaiki). The exception referred to is probably a modern gloss, intended to associate a local chief of the name of Whiro with the doings of the great hero of the same name. It appears to me that during the long period that has elapsed since the Maori branched off from the other tribes of the Polynesian race, the name of Hawaiki has gradually assumed a more general meaning, so that it finally came to mean all the islands of the Pacific with which they were traditionally

† "Missionary Enterprises," p. 48, edition of 1846.

acquainted. I have, in another paper,* given briefly the names of a number of the Pacific islands which can be traced in Maori traditions, further confirmation of which I have since received with regard to several of them, and I can now add additional evidence of the fact that the Maoris knew of Raiatea. My friend Hone Mohi Tawhai informs me that in an ancient *pihe*, or prayer for the dead, communicated to him by his celebrated father, occurs this line:—

Tatara te waipuna o Raiatea.

He says:—“*I mea taku matua he motu a Raiatea kei te takiwa i heke mai ai nga tupuna o te iwi Maori*”: “My father said that Raiatea was an island in that part from whence the ancestors of the Maori people migrated.” This seems tolerably conclusive as to the Maori knowledge of Raiatea, even if it were not very probable from other things, and especially from the fact that Whiro in one of his voyages is said to have left his home—named Whaingatu—and gone on a voyage to Wawau. Now Wawau, or as the people there call it, Vavau, is the old name of Bolabola, an island distant only a few miles from Raiatea. This statement seems at once to connect Whiro of Maori tradition with the Hiro of Raiatean tradition, even if the genealogies already quoted did not show them to be the same person.

It seems to me proved by the foregoing, and other things which it would occupy too much space to quote here, that the Maoris were certainly acquainted with Raiatea and the neighbouring islands, together with Tahiti. It is said indeed—a fact which has recently been confirmed by an old Maori of the Arawa tribe—that the Arawa canoe was built at a place called Tawhiti-nui. In some documents lent me by Mr. G. H. Davies written by Eruera te Uremutu—the old chief referred to—occurs the following words: “*No Tama-te-kapua tenei whakapapa, nona tenei waka a Te Arawa, no Tewhiti-nui.*” “This genealogy is of Tama-te-kapua (the captain of Te Arawa), the canoe Te Arawa belonged to him, she was from Tawhiti-nui.” Again in another place he says: “*He mahanga enei rakau a Tainui, a Te Arawa, na Tuamatus: no Tawhiti-nui.*” “The two canoes, Tainui and Te Arawa, were twins, made from one tree by Tuamatus; from Tawhiti-nui.”† Tawhiti would be the Maori equivalent of Tahiti. Again, I

* “Reports Australasian Association for the Advancement of Science,” for 1891, page 280.

† Archdeacon Williams tells me this in reference to Tawhiti-nui, “*Ko te ingoa hoki ia o te ngaherehere i tomo ai ratou ki te kimi totara hei waka.*” “This was the name of the forest which they entered to seek for totara trees to make canoes.” This may be quite true and still Tawhiti, Tawhiti-nui, and Tawhiti-nui-a-Rua may be the names of Tahiti preserved in Maori tradition. In their old *waiatas*, these names cannot be translated by “distant,” they are the names of places.

find a confirmation of the knowledge that the Maoris had of this group of islands as follows: In Sir George Grey's collection of Maori poems entitled "Ngamoteatea me nga Hakerari o nga Maori," at page 188, will be found the following, in the *tangi* or lament of Turaukawa, a man who lived nine generations ago:—

Tikina atu ra nga tai o Marama,	Fetches him over the seas of Marama,
I whanake i te Wai-ma-tuhi-rangi,	And passed by way of Wai-ma-tuhi-rangi,
Kei te whaka rokiroki,	By the calm (sea),
Kei te whakamaunu,	By the receding (sea),
Kei te turuki,	By the overthrown (sea, or billows),
Ka rewa ko Manawa i roto i Rangiatea.	And Manawa floats inside at Rangiatea.

The last word I take to be Rangiatea, not Rangiata, which was the name of Turi's home in Hawaiki, identical, I believe, with Raiatea; and Manawa is spelt Marama in the poem, but I believe it to be the same name Manawa, mentioned a few lines preceding in the poem. I would also add that though Marama is spelt with a small "m" in the printed copy, it has a capital "M" in the MSS. Now de Bovis says the sea between Tahiti and the Leeward Islands (Hua-hine, Raiatea, &c.) is called Marama. There is yet another reference to the sea of Marama in another old poem, but I postpone a reference to it until I attempt to show that Tinirau lived at Raiatea.

I would observe, however, that the name Wai-ma-tuhi-rangi above is the name of a stream in Hawaiki, near to Turi's home, where his people bathed, and it is also the proper name of the Waima branch of the Hokianga river in New Zealand, where the Mahurehure tribe live. On asking my friend Honi Mohe Tawhai what was the origin of the name of Waima, he told me it was brought by his ancestors from Hawaiki, and that it was properly Wai-ma-tuhi-rangi as above, but abbreviated into Waima for daily use. Dr. Gill also mentions in one of his books a place named Wai-ma-tui-rangi, but I cannot just now find the reference.

It has been said above that Maori tradition supports the Raiatean history in making Marama to be a son of Whiro's. There is a tradition which states that Whiro was a great *tokunga* and the depository of some most potent invocations (*karakia*) which he taught to his son Marama-nui-a-Hotu for use in the *wharekura*, or council house and seat of all learning. The affix *nui-a-Hotu* is not the same as that in the Raiatea history, but many Maoris of old had a great variety of affixes. The same name—Marama-nui-a-Hotu—occurs in Rarotonga history as that of a woman, an ancestor of Te Aia's, who flourished about the time of the first settlement of that island.

Whiro had an elder brother named Hua, of whom little is known;

and from whom—so far as I am aware—the Maoris trace no descent, a fact which I think can be satisfactorily explained. In the story as preserved by Mr. John White, in which Hua is mentioned, we see the character of Whiro, for which he is so famed, well displayed. Having been requested by Hua to bring all his people to assist in dragging a fine new canoe out of the forest down to the beach, Whiro carefully instructs his followers to assist until they reached a point where the path diverged to his own settlement. Here they are told not to respond to the usual words sung in dragging a canoe or other heavy body, until Whiro himself gives the cue by repeating certain words, which he carefully instructs them in. All this came to pass; and at the proper time Whiro and his people, in spite of the efforts of Hua and his followers, forcibly dragged the canoe down to their own village with the view of appropriating it. Then follows a description of the finishing and adorning of the canoe, during the progress of which Hua's son, Tao-ma-kati, insisted on helping himself to the choicest food provided for the workmen, without—as the story says—being reproved by his father. This so enraged Whiro, that he took an opportunity of killing the boy; and, on discovery of the body, this led to a great fight between the factions of the two brothers, ending in the death of Hua's other children, and most of his people, in a battle named Te-potiki-kai-roro. It is noticeable that Hua's death is not mentioned, though his children are particularised by name, and the fact of their death related. Subsequently to these deeds of Whiro's, he made the voyage to Wawau, in which he was accompanied by Tura, who—so far as can be ascertained—was an uncle of Whiro's. The story of the voyage is mixed up with much that is marvellous, and some incidents, such as the naval battle which took place, are difficult to understand. Tura is said to have stayed at Wawau, landing at a place called Otea, and there met with some very extraordinary adventures, which appear to me not to belong to the story itself, but rather to some of Whiro's further adventures on some of his voyages. The description of the people called Te-aitanga-a-nuku-maitore, who lived in trees, in the *wharawhara* plants, and amongst the *kiekie*, and who had small heads, large chests and waists, and who, the story says, "were not human beings," seems to be some indistinct recollection of monkeys, the more so as these "people" were not acquainted with fire. Knowing traditionally Whiro's powers as a navigator, it is not improbable that he visited the East Indian Archipelago and brought back stories of monkeys, who in process of time have acquired the name given above. The story of Whiro and Tura's voyage is altogether a very remarkable one, and notwith-

standing the marvellous parts mixed up with it, is no doubt based on a substratum of fact. The original is written in the dialect of the Ngaitahu people, and is in parts very difficult to understand, nor is another account derived from the Ngatiporou people very much better in some places; the story bears on its face the impress of age, and has an archaic appearance in its wording not often seen.

Whiro is very frequently mentioned in the ancient incantations of the Maori, sometimes as an ancestor, but more frequently as a thief; he is sometimes alluded to as stealing away human beings, and is often addressed as "*Whiro te tupua, Whiro te tawhito*": "Whiro the demon, Whiro the ancient." There is no doubt that he had become one of the most dreaded of the Maori gods at the time this country was colonised; one might even go so far as to say that he shared with Uenuku the principal place in the modern Maori pantheon, and yet both of them were undoubtedly well known ancestors who flourished at a period shortly prior to the *heke*. If we may judge from the frequent references to them in the poetry, incantations, and charms which have been preserved, they had in a great measure supplanted the greater gods of Polynesia in the national worship, if it may so be termed.

It has already been stated that the Maoris, so far as is known, do not trace a descent from Hua, though they do from Whiro, but the genealogies with which I am acquainted, and on which the latter appears, are evidently mixed up with the names of the original people of New Zealand, so much so that it seems at present difficult to place him correctly in more than one line;* but he was clearly a contemporary of Tura, from whom also a line of descent can be traced. Mention is made of Whiro-nui as one who came to New Zealand in the Nukutere canoe, and who was apparently the father-in-law of Paikea, a well known immigrant to New Zealand, but this is probably not the same individual as the great voyager.

When we turn to Rarotongan history we have something more certain to go on as to the period that Whiro flourished. It will be seen by reference to pages 25 and 26, Vol. I., of this *Journal*, that Iro—which is the Rarotongan form of Whiro—was a contemporary of Tangiia and Karika, the great chiefs who colonised that island in the fourteenth century. The tradition there given may be taken as the

* Whilst writing this paper, Judge Gudgeon sent me a genealogy, which appears to me to be free from the errors in the others, and on which Whiro is shown as living in the generation preceding the *heke*.

current belief of the Ngati-Tangia tribe, of Rarotonga, as handed down from father to son from the date of the events recorded. When Tangia met Iro, he was evidently on one of the voyages which have made his name celebrated in Polynesian annals. The tradition states: "Iro was a great navigator; he came to the countries to the north, and also to Rarotonga, whence he returned to Tahiti and remained there." Tahiti is probably used as a general name for the whole group, including Raiatea. The meeting took place at Mauke, a little island distant about 480 miles W.S.W. from Raiatea. It will be remembered also, that the Rarotongan account makes Tai-te-ariki to be a son of Iro's, and that he was adopted by Tangia, and hence became the progenitor of the long line of chiefs of the Ngati-Tangia tribe, ending in Pa-te-pou, the present living representative in Rarotonga. It was pointed out on p. 21, Vol. I, of this journal, that the genealogy of Pa, appeared, when tested by other well-known lines, to be too long—it is forty-four generations from Tai-te-ariki to the present day. Now the other Rarotongan genealogies we have, show from Karika, who was a contemporary of Tangia, twenty-four generations (see p. 74, Vol. I. of this journal); and by that given by Dr. Wyatt Gill (Reports Australasian Ass. Adv. Science, Vol. II.), as twenty-six generations; by the Tamarua genealogy (not yet published) it is shown to be twenty-five generations; and by that of the Tinomana family, twenty generations down to Tinomana Mereane, now living. It will be safe therefore to reckon about twenty-four generations from the time that Iro flourished down to the present day, according to Rarotonga history.

I cannot ascertain whether Iro had ascribed to him in Rarotonga the same attribute of "god of thieves" as he had in New Zealand and Raiatea; but he was known in Mangaia as such.

In a former page it was said that the connection between the Raiatean genealogy and that of Hawaii, rested upon an assumption; this will now be explained. It has already been shown that Whiro, according to Maori history, had an elder brother named Hua, and that the latter's children and followers were killed, or more probably decimated, by Whiro; but that no mention is made of Hua's death in Maori tradition. He, however—after the battle of Te-potiki-kai-roro—passes out of Maori history altogether; and, so far as we know, is not recognised by Raiatean or Rarotongan tradition. It must be borne in mind that the period when Whiro flourished was near the end of that demonstrated by Fornander to have been the golden age of their

voyages, when more or less intercourse took place at frequent intervals between many of the principal groups of the Pacific, and during which many families moved from the southern isles and settled down in Hawaii. This period lasted from about the 80th to the 20th generation back from the present time. At about its close the great *heke* took place to New Zealand, and this country was overrun by a race superior in talent, in warlike achievement, and a strong love of adventure, to the branch of the same race they found in occupation.

In the second volume of Fornander's "The Polynesian Race," page 41, we find the author writing as follows: "Amongst those [who migrated to Hawaii] the one whose fate probably arrested most attention, and served as a warning in after ages when chiefs ventured to oppose the priesthood, was Hua, with the soubriquet of *a-kapua-i-manaku*, in distinction from Hua-nui-kalalailai, the father of the Maui Paumakua. In the royal genealogies of both Hawaii and Maui, this Hua is placed as third in ascent from Paumakua, to whom he is represented as having been the great-grandfather; but when the legends referring to him are critically scanned, and regard had to the contemporaneity of the other personages therein mentioned, his proper place would be three generations later than Paumakua. It is probable that he belonged to that southern Hua family from which Paumakua and Haho descended. He is said to have been king of Maui, and lived principally at Hana, Kauwiki. The earliest remembered war between Maui and Hawaii is said to have been conducted by Hua, who invaded Hawaii, and at Hakalau, in the district of Hilo, thoroughly defeated the Hawaiian chiefs. The Hawaiian legends call the war by the name of Kani-uho-ohio. One time, while residing at East Maui, Hua got into a dispute with his priest and prophet, Lua-hoomoe, about some birds called "Uwau," and became so angry that he resolved on the death of the priest. Lua-hoomoe, conscious of the fate that awaited him, gave directions to his two sons, Kuakakai and Kaanahua, how to escape the vengeance of the king. In due course, according to ancient custom, the house of Lua-hoomoe was burned by order of the king, and the refractory priest was killed. His sons and some of his household escaped to one of the mountain peaks called Hana-ula. But the vengeance of Lua-hoomoe and the king's punishment for slaying a priest were swift in coming and terrible in their consequences. No sooner was Lua-hoomoe consumed by the fire of his burning house than the streams of water ceased running, the springs dried up, no rain fell for three years and a half, and famine and desolation spread over the land. Hua and his people perished miserably, and the

saying survives to this day, '*Nakeke na iwi a Hua i ka la*' (or in Maori letters, '*Ngatete nga iwi a Hua i te ra*'),—'rattling are the bones of Hua in the sun,'—a warning to all wicked people, and implying that no one survived the famine to bury Hua or hide his bones,—the greatest disgrace of ancient times."

The legend further goes on to describe the effects of the famine in the other islands, &c., but what concerns us is to suggest that the Hua above-mentioned was the brother of Whiro, whose following was killed by the latter. Now, in Maori history, and especially in that tradition which speaks of the war between the two brothers, Whiro is called in full, *Whiro-te-tupua-manatu*. If the Hawaiian "k" is replaced by its representative in Maori, "t," we find that Hua's name in full, according to Hawaiian tradition, is *Hua-a-tupua-manatu*, so that, with the exception of two letters, the sobriquet is common to these two persons, and I should translate it "the all-powerful demon." The assumption that I have referred to is that Hua of Hawaiian history is the Hua of Maori history, and that the sobriquet was common to both brothers. In all the thousands of proper names of Polynesian personages known to us can anyone, I ask, point out another *tupua-manatu* as a distinguishing cognomen? I think not, and therefore it is extremely unlikely that this correspondence in names is merely accidental.

We have learnt from Maori history that Hua had been badly beaten in the battle; what, under similar circumstances, have hundreds of others done in such cases? There is abundance of evidence that they have gathered their followers together and fled the country to seek homes in distant lands, where they would be in peace. This was the main cause of the great *heke* to New Zealand. Personal quarrels led to wars, and the weaker party took to the sea to find fresh homes for themselves. This I believe to have been the case with Hua, and as expeditions were at that time constantly moving between the Tahitian Group and the Sandwich Islands, he either joined one of them or formed one with the remnants of his people. Many names known to Hawaiian traditions of this period are preserved in Maori history.

The next question that arises is: at what period did Hua live according to Hawaiian history, and how does it fit in with other traditions? Fornander, after a very careful study of the several lines of descent preserved by the Hawaiians, gives, in the appendix to his first volume, the results, grouping them on the Nana-ulu or indigenous Hawaiian line, and also on the Ulu, or line deduced from the southern immigrants. Now, according to this latter line, and bearing in mind what has been already said on a previous page that Hua lived (by Fornander's showing) three generations after Paumakua, it follows that he was a contemporary of Hanalaa, from whom and his contem-

poraries there are several recorded lines of descent. If we count downwards to King Kalakaua, the late King of Hawaii, from Hanalaa and his contemporaries, we find that the following numbers of generations are given by different lines:—24, 24, 23, 22, and by another probably 23 or 24, or say a mean of 23 generations from the time of Hua to the present day.

We may now group the results as shown in these pages, and as deduced from the traditions preserved in different islands:—

Hawaii ..	..	..	23 generations
Raiatea ..	..	..	21 "
Barotonga ..	..	..	24 "
New Zealand ..	..	..	21* "

It would seem a legitimate deduction from the foregoing that Whiro (and Hua) flourished about 22 or 23 generations ago, a period which was marked by the cessation of the voyages between the Sandwich and southern groups, and also by that of the great migration to New Zealand. In other words, by allowing 20 years to a generation (a number probably too small), Whiro must have been born about the year 1400.

We may probably see a confirmation of the epoch attempted to be fixed above by reference to the Chatham Island genealogy, which Mr. Shand has preserved. Whilst Uru and Ngangana (the Nana of Hawaii) are both mentioned in that table, none of the Mo or Moe family, or Whiro are apparently known; and this is in accordance with their traditions, which state that the last communication the Morioris had with the outside world was twenty-eight generations ago, or, as has been shown, before the time that Whiro and his immediate forefathers flourished.

I have not come across the name of Whiro in any of the other groups but these mentioned above, though they had a god of thieves at Mangareva or Gambier Island. Dr. P. A. Lesson says:† "Amongst their divinities, they give a high rank to the god of thieves, imitating in that the classic Helenes." Lesson, however, does not give the name. Nor can anything be found on the subject in Père Mathias' interesting "Lettres sur les îles Marquesas."‡ As the Rev. Père enters at some length into the attributes, and gives the names of a number of the Marquesan gods, it is reasonable to suppose that had the people such a god he would have mentioned it. The explanation probably is that the Marquesan group was settled long

* This number of generations is derived from one line only. If we take the mean of several to determine the epoch of the *heke*, and deduce therefrom the time that Whiro flourished, the number would come out 23 or 24, which I believe to be more correct.

† "Voyage aux îles Mangareva," p. 117. Published at Rochford, 1844.

‡ Paris, 1843.

before the times of Whiro ; and though very many expeditions have sailed from those shores to the west, there appears to be no record of any fresh settlers arriving there since very remote times, at least I gather this from the Péré's work.

One object I have had in writing this paper was, to show the reliability of the Polynesian traditions as preserved by different branches of the race, which have had no communication with one another for over 20 generations, and who consequently could not have learnt these particulars from one another at a subsequent date. Whilst this is true for most of the groups mentioned above, it is probable that there has been intercourse between Raiatea and Rarotonga at a less distant date.





THE FALL OF PUKEHINA, OREIWHATA, AND POUTUIA PAS,

BAY OF PLENTY, NEW ZEALAND.

BY TIMI WATA RIMINI.

IN a previous paper by Timi Wata Rimini, allusion was made to the inhabitants of New Zealand who were found here on the arrival of the historical canoes in, or about the beginning of the fourteenth century. The following account also refers to several of the tribes who at that time lived in the Bay of Plenty, and who were finally extinguished as tribes at the time of the fall of the above *pas*, the remnants being absorbed in the conquering tribes. The names of several of these tribes were given to me by Taupe Pururu, an old man of the Ngatiawa tribe of Whakatane, in the Bay of Plenty, and some of them are mentioned by Timi Wata in his paper. These people were stated to have been living along the coasts when the Mata-atua canoe, under the command of Toroa, landed at Whakatane from Hawaiki.

If we allow 20 years to a generation, and suppose that Mara-ika must have been at least 20 years old at the time of the fall of Pukehina, we shall find that this event occurred about the year 1690. It is probable that the people of the *pa* had a mixture of the Arawa blood in their veins, for these latter people were their near neighbours on the west, and at the time of the siege had been in the country some 250 years or more; indeed, it is not improbable that one of the clans mentioned—Waitaha-turauta—derived its name from Waitaha-nui-a-Hei (the son of Hei), one of the chiefs who came over in the Arawa canoe. However this may be, the other clans named are believed to be some of the original people of the country. The following are the names of the ancient clans of that part of the Bay of Plenty which lies around Whakatane, referred to above; they are all said to be of "*Te whanau a Toi*": "The family of Toi," or his descendants:—(1.) Te

Rarauhe-turukiruki, (2.) Te Rarauhe-maimai, (3.) Te Tururu-mauku, (4.) Te Raupo-ngaoheohe, (5.) Te Tawa-rariki, (6.) Te Kotore-o-hua.

The three *pas* mentioned above are situated about five miles to the eastward of Maketu, and about thirty miles westward from Whakatane. Though the fall of Pukehina occurred so many years ago, its earthen ramparts are still most distinctly to be seen, indeed are almost in as good a state of preservation as when the siege took place probably, although the wooden pallisading which formerly stood on the top of each rampart has decayed and disappeared.

The story is a veritable chapter in the history of New Zealand, and is interesting as showing the effect produced by a curse on the sensitive feelings of the Maori.

S. PERCY SMITH.

KO TE HORONGA O PUKEHINA, O OREIWHATA ME POUTUIA.

Ko enei pa me tenei whenua katoa no Waitaha-turauta. Ko nga iwi i rokohanga mai e Maruahaira i konei, ko Waitaha-turauta, ko Te Raupo-ngaoheohe, ko Te Rarauhe-turukiruki me te tini o nga iwi i konei. Na Maruahaira katoa enei iwi i patu i nga ra o namata, katahi ka riro tenei whenua i a ia.

Ko tenei tangata, ko Maruahaira, i Hakuranui¹ e noho ana, i tua atu o Turanga-nui, i ko mai o Uawa. I reira katoa hoki nga tini tupuna o te iwi Maori e noho ana i nga ra o mua. He roa te wa i noho ai ki reira, ka wehewehe ratou ki te mata o te whenua. Ka ahu te haere a Maruahaira ki te tai whakararo, a, noho rawa atu i Kapute-rangi, ara, ki Whakatane,—no muri nei i tapaina ai e Wairaka ki te ingoa nei ko Whakatane, no tana whakatauki i te whakauranga mai o Mata-atua. Ka u te waka nei ki uta katahi ia ka tu ki runga ka mea; “Kia tu whakatane ake ahau i au,” koia Whakatane.²

Na, ka noho nei a Maruahaira i Whakatane, he roa te wa. Ka ki atu ki tana tama matamua ki a Maraika; “E tama, haere ki te arataki i to tuahine, i a Kuao-takupu.”³ Na, haere atu ana ia, ka ahu te haere ki te tai whakararo. Ka tae ki te Awa-o-te-atua, ka ui ake ki nga pa e tu iho ana i runga i te maunga, i te Kaokaoroa⁴; “Kaore he wahine i kona?” Ka whakahokia iho e te hunga o te pa; “Kaore kau i konei.” Pena tonu tana mahi, he ui haere i nga pa, a, ka tae ki Pukehina. Ka ui ake ki nga tangata o Oreiwhata pa, ka mea; “Kaore ranei a Kuao-takupu i kona?” Ka whakahokia iho e te hunga o te pa; “Tenei a Kuao-takupu.”

Ka ora te ngakau o te maia nei; katahi ka piki ake ki te pa. Tae atu, kei te tangi ki te tuahine, ka mutu. Katahi ka haere tona tuahine ki te paori aruhe mana; i te tomonga atu o tona tuahine ki te whata, ka kite atu ia i te whaka-rae o te aruhe. Ka maoa mai nga kai mana; he kiore,⁵ he manu, nga kinaki.

Ka tae ki te ra e hoki mai ai ia, ka homai e tona tuahine nga aruhe ki a ia. Katahi ka ki puku mai tona tuahine ki a ia; "Haere, korero atu ki to taua matua—ki a Maruahaira—kua kangaia ia e taku tane, e Te Arairehe." Ka uia mai e tona tungane—e Maraika—"Pehea te kanga?" Ka whakahokia atu e tona tuahine,—ka mea; "I te wa e hao ana i nga kupenga ika ka pae mai ki uta, ka patai iho taku tane— a Te Arairehe—'He aha te ika o te moana?' Ka whakahokia ake e te kai-hao ika, 'He koheriheri,' ka whakahokia iho e Te Arairehe, 'Ko rihariha o Maruahaira.'"⁶

Heoi, ka pouri te tungane; ka hoki. Ka tae ki Whakatane, ka uia mai e Maruahaira; "He aha te korero?" Katahi te tangata ra ka hoatu i te pupu aruhe—he motuhanga nga aruhe nei; katahi a Maruahaira ka whakatauki: "Ko te pito kumara, me te pirau taro kua kitea e au, ka whai ahau ko te pito aruhe."⁷ me te whakarongo o nga iwi. Ka ki mai ano tana tama—a Maraika—"Kua oti hoki koe te kanga e Te Arairehe!" Ano ra ko Maruahaira:—"Pehea te kanga?" Ka whakahokia mai e Maraika, "I ki iho ia ki nga koheriheri o te one i Maramarua, 'Ko rihariha o Maruahaira.'"

Heoi, ka tino pouri i konei te maia nei, a Maruahaira; ka whakahau atu ki ona rangatira-whakahaere: "Aukahatia nga waka-taua!" Kihai i roa i nga mano,—kua oti te aukaha. Te mahi ra o te Tararo, o te Pitau, o te Tete!⁸

Ka tae ra pea te rongo o te ope nei ki nga iwi e noho mai ra i te Kaokaoroa, i Otamarakau, tae rawa atu ana ki Pukehina, ka ikiiki noa iho i te whakamataku. Kihai i roa, ka rewa te ope nei ma waho i te moana; i taria ano hoki ki te "Paki-o-Ruhi" rewa ai taua ope nei. Ka tu ki waho o Toangapoto, ka kitea mai e nga mano-iwi e noho mai ra; ano ka tae ki waho o Te Kaokaoroa ka huri katoa iho nga mano-tini o nga pa ra ki te akau whai ai i te ope nei. Ko nga waka ra ki waho rere ai, ko nga mano ra ki uta haere ai, nawai, a, ka ngaro te akau i nga mano ra. E hao ana ra pea i tetahi *miiti*!⁹

Ka tae ki waho o Otamarakau pa, ka ki atu a Maruahaira ki a Te Hapu:¹⁰ "Taua ka ruru ki uta!"¹¹ Ka ki mai a Te Hapu: "Ahu atu koe ki uta, ka ahau ahau ki Motiti." Heoi, rere ana a Te Hapu ki Motiti, ka tika tonu a Maruahaira ki Pukehina. Ka tae ki waho o Pukehina te taua ra, ka tu iho te puhi a Te Arairehe i runga i te tihi o tona pa, o Oreiwhata, kia tau mai te ope ra i waho; rongo tonu a Maruahaira.

Ano ka ki noa te tai, katahi ka hinga te puhi a te maia e tu iho ra i runga i te tihi o tona pa—a Te Arairehe—kia whakaheke mai nga waka ra ki uta. Kua kapi tonu hoki a uta i nga mano-tini, kua kau mai hoki ki te whatianga ngaru whanga atu ai ki nga waka nei. Katahi ano ka pa te whakahau a te maia nei, a Maruahaira, ki tona ope; "Hoea! kia rite te pounga o te hoe ki te moana." Ko tana tama matamua, ko Maraika, i te ihu o tetei o nga waka; ko tana

tama potiki, ko Patukarihi, i te ihu o tetei o nga waka. Ko te kaha o te hoe me te kaha o te ngaru ki te karawhiu i te mahi nei, i te waka-taua ki uta. Tino rerenga i roto i te tini o te tangeta e tu mai ra i roto i te wai, anana! me he ia taiheke e aki ana ki te tahatika.

Kihai ano i ata tae ki uta, ka pekena, e Maraika, tamarahi ai, "Kai au te ika i te ati!" He pekenga to Maraika, he pekenga hoki to Patukarihi i te ihu o tetei o nga waka, ka tamarahi, "Kai au te tatao!"¹³ Heoi ano, ka kokiri katoa te ope ki te patu haere i nga mano-tini i uta ra. Ka whati; whaia ake; horo katoa enei pa i a Maruahaira. He mano-tini i te takotoranga. Ka mate katoa enei iwi i a Maruahaira, ara:—a Waitaha-turauta, a Te Raupo-ngaoheohe, a Tururu-mauku, a Te Rarauhe-turukiruki, a Te Haere-marire, a Te Pururu-tataka.

Ka riro katoa tenei whenua i a Maruahaira; mate noa ia, ka tupu ake ko tona uri ko Maraika; noho tuturu tonu ki runga i tenei whenua. Mate noa a Maraika, tupu ake ko tona uri ko Kaiakau, noho tuturu tonu ki tenei whenua. Pera tonu te noho o nga whakatupuranga i muri i a Maruahaira tae noa ki te whakatupuranga i a Te Rangitua-koha ratou ko ona teina. Kua tae mai tenei ki te ra o te Ture. Ka mate a Te Rangituakoha ratou ko ona teina, ka tupu ko Mita te Rangituakoha raua ko tona teina ko Timi Wata Rimini, a, e noho tonu ki runga ki te whenua nei.

Na, no Maruahaira tae noa mai ki a Mita, ko Timi Wata, ka te kau nga whakatupuranga, ara:—

Ko Maruahaira	tana
" Maraika	"
" Kaiakau	"
" Te Ingo	"
" Paretaira	"
" Tirangi	"
" Ngamakini	"
" Te Awhe-o-te-rangi	"
" 1 Te Rangituakoha, 2 Pakeke, 3 Rimimi, tana ko	
" Mita Te Rangituakoha	Timi Wata Rimini

No te tau 1878 ka whakawakia tenei whenua ki te tikanga o te ture Kooti-whakawa-whenua-Maori, e Tiati Hiira ki Maketu; ka riro i a Timi Wata tenei whenua.

I muri iho ka whakawakia ano, ka hinga katoa nga *keahi* tawari a Te Arawa, i runga i te toa, me ta Ngati-makino *keahi*, i ki nei i a Waitaha-nui-a-Hei tenei whenua. Heoi, ka tino tuturu ki a Timi Wata ratou ko tona hapu ko Ngati-whakahemo—hapu o Te Arawa—e noho nei i Maketu i runga ano i nga take-toa o Maruahaira.

TRANSLATION.

These *pas* and all this country formerly belonged to the Waitaha-turauta tribe. The clans that Maruahaira found here on his arrival were: Waitaha-turauta, Te Raupo-ngaoheohe, Te Rarauhe-turukiruki, and the other numerous tribes of the land. Maruahaira killed all these people in the days of old, hence this country passed to him.

This man Maruahaira lived at Hakuranui,¹ between Gisborne and Uawa (or Tologa Bay). It was there that all the many ancestors of the Maori people lived in ancient times; they lived there for a long time, and then spread over the land. Maruahaira journeyed to the northern coast, and finally took up his abode at Kaputerangi, that is to say, at Whakatane,—a name which was afterwards given by Wairaka, when she uttered her famous “saying” on the arrival of Mata-atua. When that canoe landed, she stood up in her canoe and said: “Let me act like a man,”—hence Whakatane.²

Behold then, Maruahaira dwelt at Whakatane; he remained there for a long time. Then he said to his first-born—to Maraika—“Oh my son, go and seek for thy sister, for Kuao-takupu.”³ So the son went on his journey and directed his course by the northern sea (Bay of Plenty). When he arrived at Te-Awa-o-te-Atua, he asked of the people of the *pa* which stood on the hill at Te Kaokaoroa⁴: “Is there any [strange] woman there?” The people of the *pa* returned: “There is none here.” Thus did he, asking at each *pa*, until he arrived at Pukehina. He called up to the people of Oreiwhata *pa*, and said: “Is, perchance, Kuao-takupu there?” And the people of the *pa* replied: “Kuao-takupu is here.”

Our hero felt delighted [at the success of his search]; he climbed up to the *pa*. Arrived there, he cried (*tangi*) over his sister; and when that was ended, she proceeded to pound fern-root as food for him. As the sister entered the storehouse he saw the great piles of fern-root packed away there. Then the food was cooked for him; rats⁵ and birds were the relish to the rest of the food.

When the day for his return came, his sister gave him a present of choice fern-root to take with him, and at the same time whispered to him: “Return, and say unto our father Maruahaira that he has been cursed by my husband, by Te Arairehe.” The brother Maraika asked: “What was the nature of the curse?” The sister replied and said: “When the fishing-net was drawn, and the fish heaped on the shore, my husband—Te Arairehe—called down: ‘What are fish of the sea?’ and the fishermen replied to him: ‘They are *koheriheri*.’ Then, exclaimed Te Arairehe, ‘They are the disgusting things of Maruahaira!’”⁶

That was enough; the brother returned full of dark thoughts. Arrived at Whakatane, his father Maruahaira asked him: “What is the news?” Then the young man gave to his father the bundle of

fern-root; it was of the best *motuhanga* kind. Maruahaira uttered the following saying: "Blemished *kumaras* and rotten *taros* have I seen before, I now possess some fern-root fragments," whilst the people listened. His son then said: "You have been cursed by Te Arairehe!" Said Maruahaira: "What was the curse?" Maraika replied: "He said of the *koheriheri* on the sands of Maramarua: 'They are the disgusting things of Maruahaira!'"

Then was the hero—Maruahaira—very much troubled. He issued his orders to his commanding chiefs: "Fasten on the top-sides of the war-canoes." This did not take long for the many people to do; the fastenings were soon finished. Then indeed were seen the several kinds of war-canoes—the *tararo*, the *pitau*, and the *tete*!⁸

The news of the organisation of a war-party soon reached Te Kaokaoroa, Otama-rakau, and even unto Pukehina, and the people trembled with fear. It was not long before the war-party was afloat out on the ocean; they had waited until the "*Paki-o-Ruhi*" (the fine weather of February) to start. When they were opposite Toangapoto they were seen by the many people living there, and when they got off Te Kaokaoroa the numberless people of that *pa* descended to the coast, and following the war-party along the beach, as the latter sailed along outside, until the beach seemed hidden by the numbers of people. Perhaps they expected to net some fresh meat!⁹

Arrived off Otamarakau *pa*, Maruahaira said to Te Hapu:¹⁰ "Let us two go (enter) ashore!"¹¹ Te Hapu said: "Go thou ashore, whilst I go on to Motiti." Enough; Te Hapu sailed away to Motititi, whilst Maruahaira went on direct to Pukehina. When the army got off that place, the signal of Te Arairehe was stuck up on the top of his *pa*—at Oreiwhata—as a sign to the host to anchor outside. Maruahaira at once complied.

When the tide was at its full, down came the signal, which was standing on the top of the *pa* of Te Arairehe—it was to indicate that the canoes should land. All the coast was covered by numberless people; some had even waded out to the breakers to await the arrival of the canoes on shore. Then was heard the command of the hero—of Maruahaira—to his host: "Paddle! Let the dip of the paddles into the sea be altogether." His first-born—Maraika—was in the bows of one of the canoes, and his youngest son—Patukarihi—in the bows of another. Between the strength of the paddles and the force of the waves, the canoes were quickly rushed ashore. They flew in amongst the numbers of men standing in the water. Ah, it was like the strong current of the flood-tide dashing on the coast!

Hardly had they reached the shore when Maraika jumped out and shouted his war-cry, "I have the first fish!" As Maraika sprang out, so also did Patukarihi, from the bows of one of the other canoes, shouting his war-cry. "I have the second!"¹² Enough, then all the

host dashed forward to the fight with the numberless people on shore. They broke and fled; they were followed up; and all the *pas* fell to Maruahaira. The fallen were numberless. All these tribes were killed by Maruahaira, that is to say, Waitaha-turauta, Te Raupo-ngaoheohe, Tururu-mauku, Te Rarauhe-turukiruki, Te Haere-marire, and Pururu-tataka.

All this country passed to Maruahaira, and at his death his offspring Mairaka grew up and remained continuously on the land. On the death of Maraika, his offspring Kaiakau grew up and lived constantly on the land. So it continued during each generation after Maruahaira down to the generation of Te Rangituataka and his brothers,—that is, down to the time of the [English] law. When Te Rangituataka and his brothers died, his son Mita te Rangituataka and his cousin Timi Wata Rimini grew up and dwelt continuously on the land.

Now, from Maruahaira down to the time of Mita and Tima Wata, there are ten generations, thus:—

Ko Maruahaira	whose son was
• Maraika	•
• Kaiakau	•
• Te Ingo	•
• Paretira	•
• Tirangi	•
• Ngamakini,	•
• Te Awhe-o-te-rangi	•
• 1 Te Rangituakoha, 2 Pakeke, 3 Rimini, whose son was	
• Mita Te Rangituakoha	Timi Wata Rimini

In the year 1878 this land was adjudicated on according to the law of the Native Land Court by Judge Heale at Maketu, when the land was awarded to Timi Wata. Afterwards, the title was again enquired into, when all the counter-claims of Te Arawa through conquest, and those of Ngatimakino, who claimed through Waitaha-nui-a-Hei, fell through. Enough, the title was finally vested in Timi Wata and his tribe Ngati-whakahemo—a sub-tribe of Te Arawa—who live at Maketu, through the conquest of Maruahaira.

NOTES.

1. *Hakuramui*. This is the name of a place said to be between Gisborne and Tologa Bay, which is believed by the Ngatiawa and some other tribes to be the "source of the Maori people."—*Te puna o te iwi Maori*. I first heard of this place 33 years ago, when the Ngatiawa people of the West Coast told me it was the landing place of the Mata-atua canoe on her arrival from Hawaiki, but that in consequence of a quarrel between the captain of the canoe and his brother—the latter having taken improper liberties with the former's wife—the Mata-atua sailed on and finally landed at Whakatane in the Bay of Plenty. Archdeacon W. L. Williams at my request kindly made some enquiries recently as to whether any knowledge of this place still existed in the locality, and, strange to say, nothing is known of it by

the people resident there. I do not, however, on that ground reject the tradition, and believe that we shall yet locate the exact position of Hakuranui, and learn its history.

2. *Whakatane*, the well-known river in the Bay of Plenty. There is a very interesting story connected with this "saying" of Wairaka's—too long to repeat fully here—but, briefly, it refers to the following incident, which was first told me by Major Mair. When the Mata-atua canoe touched the shore, the crew looked up and beheld on the cliffs above them a *pa* belonging to the ancient people of the country. An unaccountable feeling of alarm and uncertainty seemed at once to paralyse the crew, no one offered to land, but each sat moodily, paddle in hand, awaiting someone to break the spell which appeared to bind them. Of a sudden, up sprang Wairaka, the spirited daughter of Toroa the captain, and, flourishing her paddle, shouted out, "Let me act like a man [as no one else will]," and jumped ashore. *Whakatane* means "man-like," or "masculine,"—hence the river ever since has been called by that name in memory of this lady's spirit and courage in daring to do what all her fellows feared to try. The author is, however, wrong in stating that *Whakatane* got its name *after* the arrival there of Maruahaira, for Wairaka lived some eight or nine generations before him.

3. *Kuao-takupu*, "the young gannet." The story does not tell us how Maruahaira's daughter became lost to her family, so that it became necessary for the brother to go in search of her. Seemingly her marriage with Te Araihe had taken place some time before the epoch of the events herein narrated.

4. *Te Kaakaorua* is the name of the high cliff facing the coast just to the west of the point where the Matata River falls into the sea, some thirteen miles from *Whakatane*.

5. *He Kioe*, "rats." It is perhaps necessary to say, for the benefit of foreign readers, that the *kioe-maori*, or Native rat, was esteemed all over Polynesia as a delicate morsel. Unlike the omnivorous Norway rat—so familiar to us—the Maori rat fed exclusively on dainty herbs and roots, so that there was really nothing more disgusting in eating it than in a hare or rabbit.

6. *Ko rihariha o Maruahaira*. The literal translation of this is: "The lice of the head of Maruahaira." Now, to the Maori idea, the head was extremely sacred, and therefore to call the fish which were to *eaten* by this name, and thereby associate *food* with the *tapued* head of his father-in-law, was a most dreadful curse according to all rules of Maori etiquette, and only to be wiped out with Te Atai-rehe's heart's blood.

7. The true sense of Maruahaira's words are not given by the bare translation of them, but they are intended to convey the idea that, notwithstanding the superior quality of the *Motuhanga* (considered to be the best kind of edible fern-root) having come from the country of one who had cursed the speaker, they were not relished as the blemished *kumara* and rotten *taro* of his own farm.

8. Three kinds of canoes are mentioned—The *tararo* is a vessel without top-sides or carved figure-head, the *pitau* has a high carved stern-post and carved figure-head, the *tete*, smaller than the last, and without the carved figure-head or stern. Many of these canoes would carry over a hundred men.

9. Our author here uses the Maori pronunciation of the English word "meat," and intends to indicate that the people on shore looked forward to the usual cannibal feast following a battle.

10. Te Hapu is said to be the ancestor of the people who own (in part) the island of Motiti, off Tauranga, in the Bay of Plenty.

11. "Let us two go ashore." A chief always addressed his army as "us two," or "we two."

12. The first slain in a battle was called *mataika* or *ika i te ati*, the second *tatao*. Man was frequently alluded to as a "fish," as *ika* in this instance.



A LAMENT FOR TUPOKI,
BY HIS SISTER, TE MARO-POUNAMU.

TRANSLATED BY D. F. G. BARCLAY.

THE following lament, or *tangi*, is published as a fair specimen of Maori poetry, illustrating the peculiar abrupt transition of ideas, the suppression of words used in prose composition, and the allegorical form of expression common to all Maori poetry. Without a knowledge of the circumstances under which Maori poetry is composed, and a somewhat extensive knowledge of Maori history, the bare translation will always fail to convey the composer's ideas, or give any sense to the words. Another version of this lament will be found in Sir George Grey's "*Ngamoteatea*," p. 197—where it is said to be by Makirangi—which differs somewhat from this, especially in the opening lines.

Tupoki was a chief of the Ngati-tama tribe, living in and owning the country between the Mokau and Urenui Rivers, on the West Coast of the North Island of New Zealand. The position occupied by this tribe rendered it peculiarly liable to attack from the northern tribes, who, in their warlike expeditions against the people of Cook's Strait, nearly always followed the route which leads down the Mokau River, and along the coast to Taranaki; a course which avoided the almost trackless interior country lying between the sea and the Whanganui River. The restless spirit which appears to have prevailed amongst the Maoris generally during the latter years of last century, and the early ones of this, which led to a constant state of warfare affecting nearly the whole of the country, brought many war parties, or *tauas*, through the Ngatitama territories, all of which passed by the stronghold occupied by the brothers Tupoki and Raparapa, at their *pa* of Te Kawanu, situated on an island—at high water—a little to the north of Pari-nihi, or the White Cliffs. Allusion to this is made in the lament. Tupoki was killed in a battle at Pararewa on the Upper Mokau, where his tribe suffered defeat at the hands of Ngati-roro, Ngati-haua, and Ngati-paoa, the tribes which

occupy the head-waters of the Mokau, the Waipa, and the Thames Rivers. Tupoki and his Ngatitama were on their way into the enemies' country to seek revenge for the death of Te Kawa-iri-rangi, slain at Tihimanuka, near Poutama, when he fell.

It cannot be stated with certainty when the battle of Pararewa took place; but as Mama of Ngati-maniapoto was the chief who killed Tupoki, and as the former was himself killed at Te Motunui, in about 1819 or 1820, it probably occurred between 1810 and 1818. Judge Gudgeon's interesting judgment in the case of the Poutama land claims, gives a good deal of the local history of those stirring times.

EDITORS.

HE TANGI MO TUPOKI, NA TONA TUAHINE, NA TE
MABO-POUNAMU.

TRANSLATION.

- | | |
|---|---|
| <p>1 Tera ia te po taua te taka mai nei
i Pari-ninihi¹
Nau tē tatari kia maunu te wai i
runga i Ngamotu,²
Kei to tamaiti, ma Rau-a-Matuku,³
hei putiki mai
Te ua o te pakanga, e tauira mai ra
te hiku o te taua.</p> <p>5 Pairangitia mai o kahu angiangi,
Pairangitia mai i te puke i Whare-
kohn.
Ka nui ou tohu ki runga ki tou
rangi,⁴
Ka rere nga whetu o te ata,
Manu whakarewaia kia whakakau
au,</p> <p>10 I te riri whatiwhati i roto o Para-
rewa.
Kei pehia koe, te ahi o te tupua,⁵
Tenei Poutu, nau i here mai,
Hei whakatu mai te whare i muri
ake,
Kauraka e koaia e te rahi Ati-tama,⁶</p> <p>15 Me tuku ki raro ra, mo Tautari⁷ ma,
Mo te wai-aruhe e taanga tonu nei,⁸
Taburihuri ai i te papa ki Rarotaka.⁹</p> <p>E kore E tama ra, e tahuri to rakau
toa,
I ngaua putia e te ipo whaine,¹⁰</p> <p>20 Ka whati i reira te puhu o taku
waka.¹¹
He tumu herenga waka, no runga,
no raro, no te Rauparaha e!¹²
Hurihuri kau ai te mokai o te
wahine,¹³
Taku kiri whakaniko, te kiri o
Awanui (or Whanganui)
Ka whara kei muri.</p> | <p>1 Behold the war-cloud settlcth upon
Pari-ninihi.¹
Hadst thou but waited till the waters
receded from Ngamotu,²
It had been for thy son, for Rau-a-
Matuku,³ to gather together
The storm of battle as flashed the tail
(van) of the war-party.</p> <p>5 Spread forth thy floating garments,
Spread them forth upon the hill at
Wharekohn.
Thou hast many signs in thy heaven
(or, upon thy head),⁴
The morning stars appear (or spring
forth),
Bring them forth, that I may swim</p> <p>10 In the midst of the flight from Para-
rewa.
Beware, lest thou art crushed by the
fire of the gods,⁵
Brought by thee, Oh Poutu,
To cause the house (tribe) to stand in
future times.
Rejoice not ye (who are but the) servile
dependants of Ati-tama,⁶</p> <p>15 Set this down to the revenge for the
death of Tautari⁷ and the rest,
And (payment for) long unavenged
defeats,⁸
Thou turnest aimlessly to and fro
upon the rock at Rarotaka.⁹</p> <p>Never, Oh son, would thy unconquered
weapon have failed thee
But that it was bitten through by the
act of a beloved woman,¹⁰</p> <p>20 Then was the plume of my canoe
broken,¹¹ (which was)
The anchorage of the canoes from north
and south, and of Te Rauparaha!¹²
Overthrown (is the embodiment of) the
hopes and desires of woman,¹³
My tattooed body, the body of Awanui
(or Whanganui),
Is henceforth lost to sight and for-
gotten.</p> |
|---|---|

- 25 Ma te hau takaha, e turaki taku 25 It was only a fierce-blowing gale that
rata tiketike,¹⁴ could overthrow my lofty *Rata*,¹⁴
Taku whakaruru totara, e tu ki My sheltering *Totara* which stood at
Poutama ra.¹⁵ Poutama.¹⁵
- Karanga mai, E Pare, i te tara ki Lift up thy voice, Oh Pare, from the
Rangikohua. peak of Rangikohua,
Tera taku manu, he manu tākipu, This, my bird, was a great ocean bird,
He takupu matakana, he aua- A wild white gannet, a red sea mullet,
matawhero, 30 (Slain in payment) for the many deeds
30 Mo nga utu e hira, ki te pae ki done at Karaka-ura.¹⁶
Karaka-ura.
- He aha koia koe te tohi atu ai, Why didst thou not strike straight,
To patu whakatu, ki te ihu o Mama?¹⁷ Thy weapon true, upon the nose of
O Mama ra, i te kai a wai? Mama?¹⁷
O Hari ra, i te kai a Ranga, Of Mama, who shall be the food for
35 O Hau ra, i te kai a Oro, whom?
O Tiu ra, i te kai a Maene.¹⁸ Of Hari, who shall be the food for
Ranga,
35 Of Hau, who shall be the food for Oro,
Of Tui, who shall be the food for
Maene.¹⁸
- Ka mahungahunga te whakahoro i Crumbled was thy head, by the stroke
tou angaanga, that overthrew thee,
Tou angaanga e tohe nei ki te hau Thy head which rejoiced in the
o te riri, tempest of battle.
Ko Kahatuatini, hei utu mo aku taro Kahatuatini shall be payment for
i ngaua iho nei-e-i. my *taros* which are consumed
(Or payment for my shattered hopes,
now overthrown).

NOTES.

1. *Pari-minihī*, the high cliffs called by Europeans the "White Cliffs," about 30 miles north of New Plymouth, and along the foot of which was the usual road of the war-parties coming from the north.

2. Had Tupoki but waited for the arrival of the Ngatiawa tribe from Ngamotu (the district where New Plymouth is now built), Te Puni, afterwards so well known at the time Wellington was founded, in 1889, would have been present with his people at the battle of Pararewa, and might have changed its result.

3. *Rau-a-Maru*. This is another name for Te Puni.

4. *Rangi*. We prefer translating this word by "chieftanship."—EDITORS.

5. *Te ahi a te tupua*, literally, "the fire of the gods or demons;" and refers to the fire-arms lately introduced into New Zealand, and a single specimen of which had recently been brought by Poutu from Ngapuhi in the North. Poutu had instructed Ngati-tama in its use.

6. *Ati-tama*, a poetical form of the tribal name Ngati-tama. (We differ from Mr. Barclay in his rendering of "*te rahi Ati-tama*." *Rahi* means a "slave," or "dependant;" but it equally means "great," as does *utu*, and both are common poetical expressions applied to tribes, and means in this connection "the great ones—or chiefs—of Ati-tama."—EDITORS.)

7. *Tautari*, an abbreviated form of Maungatautari, a great chief of the Ngati-haua tribe, who had been killed at Poutama previously.

8. *Te wat-aruhe e taanga tonu nei*, an expression denoting "bitter memories, long enduring."—EDITORS.

9. *Rarotaka*, a flat rock below the Kawan Pa, on Poutama beach. (The composer here addresses herself, and expresses her grief and bewilderment at the loss of her brother.—EDITORS.)

10. Tupoki had given orders before the battle that no one should eat until his weapon had tasted blood, but his granddaughter did so in defiance of this, and hence the allusion and the consequence. (See the story of Maui's "fishing-up" of New Zealand for another illustration of the result flowing from eating before a premeditated deed had been accomplished. Such an action broke the *mana* or *tapu* of the deed.—EDITORS.)

11. *Te pahi o taka waka*, "the plumes of my canoe," is a happy simile for the pride and admiration in which the sister held her brother Tupoki. In the war-canoes there were two long curving rods (*pahi*), projecting from the bow, adorned with feathers and plumes of the albatross, objects of great beauty to the Maori ideas.

12. This line refers to Tupoki and Rapa-rara, the two famous *toas* or braves, who whilst they lived held Ngatimanipoto at bay. They were the "posts" round which their tribe rallied, and past which no hostile party [*waka* here used as a war-party.—EDITORS.] could proceed without first accounting to these two chiefs.

13. This line is said to refer to Ngaipū—a *whaea* (mother) of Taonui's—who was a *war*, or plebian, and who—it is said—cooked and ate part of Tupoki, a disgrace which the composer evidently took to heart. (In Mr. Barclay's MS. the word *haki* is used; we replace it by *whaka*, which is in the "Ngamotestea" version, the former probably being the English word "cook."—EDITORS.)

14. *Rata tihetike*, "lofty rata," used here to express the high esteem in which Tupoki was held; the rata being the tallest tree in New Zealand. The line expresses sorrow not unmixed with disappointment at the renowned Tupoki having been overthrown by a tribe which his sister did not consider altogether "foemen worthy of his steel."

15. *Poutama*, is a celebrated battle-field on the sea beach north of White Cliffs, where many a fight has taken place, and the name of which is often mentioned in Maori song. It gives its name to the surrounding country, and at one time was the boundary on the south of the Ngati-manipoto tribe.

16. All outstanding injuries, or "*utu* accounts," were wiped out by the death of Tupoki, even that of Karaka-ura.

17. *Mama*, a chief of Ngati-manipoto, killed by Puaha at the battle of Te Motunui, or Okoki, near Urenui, some years after the events related in this *tangi*. See *Journal of the Polynesian Society*, Vol. I, p. 85. He was a great *toa*, and once fought a duel with and killed Te Huarere, a *toa* of Te Arawa tribe. The duel was fought in the presence of the two opposing armies, who took up their positions on two little hills near the present town of Otorohanga, to watch the fight. The two champions met in a shallow intervening gully, and the Ngati-manipoto story is: "that Mama thrust his *tatapa*—or double-bladed club—between the thighs of Te Huarere, and threw him bodily over his head among his own tribe, who dispatched him." It was Mama who killed Tupoki.

18. *Ranga*, the name of a dog belonging to Te Maro-pounamu, the composer of the lament; Hari-Maruru, a great warrior who defeated Ngati-tama at Tiki-manuka; Han, or Hauauru, and Tin, great chiefs of Ngati-manipoto; Oro and Maene, slaves of Te Maro-pounamu; Kahutuatini, a chief of Ngati-rereahu; Hari was the husband of Rangihapainga who was treacherously murdered by Te Kawa-iri-rangi, to whom she was related, when on her way to visit him on a peaceful errand, for which revenge was obtained at Tiki-manuka.

Pare, mentioned in line 37, was Pare-te-korae, mother of Hauauru, alluded to above. The composer, in lines 33 to 36, expresses the common form of curse towards her enemies, by condemning them to be eaten by her dog and by her slave.





SPECIMENS OF ANCIENT TAHITIAN POETRY.

BY W. D. ALEXANDER.

[THE Editors beg to call the attention of Maori scholars to the beauty of language in the following poems. The expressions: *E aroha mai to tane a mate*, "Have compassion on thy lover lest he die;" *Aue taua e!* "Alas for us both!" *E aha oe i ooti-pito ai i au nei?* "Why hast thou severed the cord of love?" *Marotea te mau toa*, "Yellow-girdled are the warriors;" and several other sentences are as perfect in their concise power as in their felicity of rendering.—EDITORS.]

BY the kindness of Miss Teuira Henry, I am enabled to lay before the Polynesian Society the text and literal translations of a few Tahitian poems. The first was written down by the Rev. J. M. Orsmond in 1824, at the island of Raiatea, but is still recited by some of the old natives at the present day.

It is supposed to be chanted by one Moanarai, whose wife has deserted him. Standing on the south-west point of Raiatea—called Tainuu—he watches the canoe that is carrying his wife, Aitofá, past Tahaa, to the neighbouring island of Borabora, and gives vent to his feelings in the following poetical lament.

Although it contains a few difficult passages, it is believed that the following is a faithful, but perhaps inadequate rendering of the original.

I.

E PEHE TAI VAHINE.

MOANARAI TE TANE, AITOFÁ TE VAHINE.

TRANSLATION.

E haere mai, mai Toa¹ e, Aitofá e,
E ta'u vahine purotu hara e!
Mai te horo raa o te au i Onoian² ra,
E mai te tahe raa o vaipue nei,
Te untaina raa o to'u nei 's'au mateono
i te pee raa ia oe.
E Aitofá, e aroha mai to tane a mate.

Come back from Toa, O Aitofa,
O my beautiful erring spouse!
As the rapid flow of the current at
Onoian,
And as the swollen torrent from the
valley,
So flows my yearning heart after thee.
O Aitofa, have compassion on thy lover
lest he die!

Ua tapairu³ te outu o Tainuu.
 E mata'u, e riaria, e hauaituhia te tane
 i te fa raa,
 E i te hiti mai o te aroha o te vahine
 herehia,
 O te mata nei a te vahi ioio mataitai.
 Naná noa iho te tane, te vai ra mararo.

E maráma taúpe i tooa te huru o te
 tane,
 Te huru o Moanarai i teie nei e.
 E ata nui haa-maru-rai tona inoio,
 To te tane i tai i tana vahine i nonoa
 ra,
 E mai rai rumaruma i te au raa ae o
 to'u tai i teie nei.

Aue hoi au nei e, aue hoi au nei ta'u
 vahine iti,
 Ta'u hanihani i haere e nei!
 Ta'u vahine iti purotu hara, ta'u hoa
 here faatoa manava,
 Ta'u hoa ia vero, ua eiahia ae nei!
 E hei fara, e hei hinano ta'u i porofaina
 na oe,
 E Aitofá e, inaha ua reva oe!

Aue hoi au nei e! Te ravea te rave
 ia'u nei e!
 Te manu atu na oe i te areare i te Aoa⁴
 tu na.
 Te vaihohia nei o Vavaara,⁵
 E o Rotui,⁶ te taa nia o te Mehani, i
 muri ia oe.
 Ua faarue oe tooe hopu raa i te vai
 ateate,
 Tace nei tiare hotu raa tuntuu oré.
 Aue oe e Aitofá e! E titihoria⁷ oe.

Aue to'u mamas e, e te pioi o to'u nei
 'a'au!
 Aue te faanoi e, e te mana'o faanoahi!
 Te uruhia au i te topatie. Aue taua e!
 Te noinoini mai tenei te mana'o o to tane
 nei i te faaroa.

Aue ta'u mahanai e! To mata aiai i
 'aro e 'tu e!
 Aita 'tu ra faufaa utuafare e.
 E tara tui ia'u nei, e tara maitai ia'u
 nei.
 E aha tace hara i inoioa 'i, e ta'u
 vahine e,
 I hipa e atu ai oe.
 E aha oe i ooti-pito⁸ ai i au nei, i taiva
 hoi,
 E vahine hamani ino.

The promontory of Tainuu has become
 beautified (by thee).
 The husband will fear, will shrink, will
 faint at the re-appearance,
 At the return of the love of the cherished
 wife,
 Of that face so bright and beautiful.
 Look whichever way he will, she seems
 to be still down there.

The moon sinking into the western
 shades is the image of the husband,
 The image of Moanarai at this moment.
 As a great cloud obscuring the sky is
 his grief,
 The grief of the husband mourning for
 his estranged wife,
 And like the sky darkened by its rising
 is my distress for her.

Alas for me! Alas for me! my little
 wife,
 My darling has gone astray!
 My little beautiful wayward spouse,
 My friend who made my heart brave,
 My friend in the storm has been stolen
 away.
 A wreath of the fara tree, a garland of
 Pandanus blossoms I have gathered
 for thee,
 O Aitofa, and lo! thou art flown.

Ah, woe is me! Is it thus that thou
 shouldst treat me?
 Lo, thou art drifting away over the
 ripples in the Aoa shallows,
 Thou art passing the fragrant vale of
 Vavaara,
 And leaving Mt. Rotui, the upper jaw
 of Hades, behind thee.
 Thou hast forsaken thy favourite bathing
 place with its clear water,
 And thy Tiare (Gardenia) bush that
 blossoms without ceasing.
 Alas for thee, Aitofa! Thou art a little
 toy canoe that the wind carries away.

Alas for my anguish and the rage of my
 heart!
 Ah me! I despair and think of suicide.
 I am possessed with frenzy. Alas for
 us both!
 The mind of the husband gives up the
 effort to win back thy love.

Alas for my darling! Thy fair face is
 lost from sight.
 There is no benefit from the home.
 A piercing thorn to me, a pretty thorn
 to me (art thou).
 What is my fault for which thou art
 vexed,
 For which thou hast disdained me?
 Why hast thou cut the cord of love, and
 deserted me?
 An evil-working woman.

E vero tatau⁹ riri,
 I te otuitui raa i roto i roto ia'u nei.
 Te manava taahihia vau nei,
 Te aataina nei to'u manava ia oe.
 Te toetoe⁹ nei au i te muri aroha noa
 raa.
 E Aitofá e, e hoi mai !

Teie te pupá¹⁰ ura na oe,
 Teie te hei ura na oe,
 Teie te hei poe mata uiui na oe,
 Teie tou utuafare,
 O vau ia o Moanarai tane.

As a long continued storm is my
 anger,
 At the throbbing within, within me,
 My bowels yearn, my heart flows out
 after thee.
 I am chilled with lingering affection for
 thee, O Aitofa, return !

Here is a bunch of red feathers for thee,
 Here is a wreath of scarlet feathers for
 thee,
 Here is a necklace of beautiful pearls
 for thee,
 Here is thy home.
 I am Moanarai, thy husband.

NOTES.

1. *Taa*, warrior; a name of Borabora, because that island was famous for its wars.
2. *Onoiaa*, the only entrance to Maupiti, an islet west of Borabora, out of which a current runs at ebb tide that no boat can stem.
3. *Tapaia* is rendered by Rev. W. Gill as "peerless one," and "fairest of the fair." It is applied in Tahiti to the queen's waiting women, chosen for their beauty. I venture to render it "beautified (by thee)."
4. *Aoa*, the wide shoal between Tahaa and Raiatea.
5. *Vavaara*, a large valley full of fragrant shrubs and flowers.
6. *Botu*, a high peak that forms part of the rim of the "Mehani," a crater which was the Avernus or Hades of both Tahiti and Raiatea.
7. *Titikoria*, a plaything in the shape of a canoe, made out of *tamanu* leaf, which the wind lifts out of the water.
8. *Ooti-pito*, literally to cut the umbilical cord. The same figure is used by the Hawaiians of the severance of ties of friendships.
9. *Toetoe*, chilled. A common figure in Tahitian love poetry, although contrary to the European idea of the tender passion.
10. *Pupa ura*, a bunch of red feathers. *Hei ura*, a head wreath of the same.

According to the tradition, this appeal of Moanarai was not in vain. Either his eloquence or the magical power of his chant turned back his lady-love before she had reached the shores of Borabora. Perhaps it was a case of "telepathy."—W.D.A.

The four following dirges were taken down by Miss Teuira Henry in 1881, at Huahine, from the lips of an old chief named Raiti. The chiefs in whose honor they were composed were both ancestors of his.

II.

A Lamentation at the death of the Regent Tanetua, during the reign of King Maevavua, in heathen times.

TRANSLATION.

- | | |
|---|--|
| <p>Ta'u vaa faatere i te pae o te ra'i,
 I te ruuruu raa aha o Tane-marua-
 nuu e !
 E maao'e rii tuvaruvaru
 Tei te vaa i Taunoo,
 5 E aroro aera i te vaa taihaa i
 Ruahine e !
 Ua tiatia i te pure,
 Ua harahara i te vana'a rii e !
 Marotea te mau toa.
 No vai te vaa i tau mai ?
 10 E ui atu ai su nei e !
 Tanetua ua mate, oi ore a vau oi ite.
 12 Faataoto, haamoe atu e !</p> | <p>Sail O my canoe to the rim of the sky,
 To the binding of sinnet on Tane-
 marua-nuu !
 A north-east breeze gently blowing
 On the canoe at Taunoo,
 5 Sends ripples away to the mourning
 group (lit. canoe) at Ruahine !
 They are standing for the prayer,
 Broken is the voice of the dear orator !
 Girdled in yellow are the warriors.
 For whom is the canoe that has landed
 here ?
 Ah, why should I ask !
 Tanetua is dead, and I might have
 missed seeing him.
 Let him sleep, let him be lost from
 view !</p> |
|---|--|

EXPLANATION.

A canoe comes from Taunoo, in Tahiti, to carry the mourner to Ruahine, in Maupiti, the westernmost of the Society Islands.

Tane-marua-nuu was the god invoked at the funerals of slain warriors. The image of Tane was rebound in sinnet and red feathers for the occasion, and the warriors wore yellow feather girdles.

III.

A dirge for Moehonu of the royal house of Tamatoa, who fell in battle at Raiatea.

TRANSLATION.

- | | |
|--|---|
| <p>Nanai fetia, mouna i taaroa tei uta,
Haere i Aihi. Te arii no te hitirea
mai o te ra,
Te toa iti mate-ioio, ua ta tahi huru
o manu!
Tino arii no Ahuroa, ua huria oe,
5 E rai to'u e faarua noa nei e!
Tupuna mau no Tapoa,
Te aito ia i faanui i Porapora.
A hee a tena mate, ta'u arii e,
Tai mouna ia paia!
10 A pu aera i te Mehani!
E umere te Atua i te Po,
O Huria ua mate!
I na tia i te aha, mate iti pure'a mai
ra?
I te papa ua mea!
15 Mata'i huru e teie, e vahine hau e,
O Moehonu ua taa i te roi toetoe e!
Ua moe te to'i i Porapora,
Te vai na i Vaiotaha.
Eaha tau e mehi na, e Tefaaaroa?
20 Mate aenei Tepeete!
Te taata ia i mau ai te papa upea,
E ora ai Faanui e!
Mea hoa hia i te Pa-tahi.
Tera roa o Moehonu e,
25 Tei roto ia tei Tioi!
Te opapa hia nei e te ivi e!</p> | <p>A row of stars, a mountain¹ that stands
apart inland, leading to Aihi.²
The chief from the rising of the sun,
The dear warrior, handsome in death,
has become like a bird!
Kingly body of Ahuroa,³ thou art over-
thrown!
5 My sky is darkened to me now!
True ancestor of Tapoa,⁴
The warrior who made Borabora great,
Glide down thither dead, O my chief,
By the slippery mountain.
10 Blow (wind) around the Mehani.⁵
The god of the darkness (Hades) will
praise (him),
The overthrown one who is dead.
What can quiet (grief for the) dear face
so pallid!
At the altar stone 'tis done!
15 A strange kind of wind is this, O
woman⁶ of peace,
Moehonu is separated to the cold bed
(of death), alas!
His axe sleeps at Borabora,
It lies at Vaiotaha.⁷
What art thou lamenting, O Tefaaaroa?⁸
20 Dead is Tepeete.⁹
He was the man who held the helm of
state (lit. weights of the fish-net),
So that Faanui¹⁰ is saved.
A person beloved at the fort Patahi.¹¹
Yonder is Moehonu, far away,
25 Inside of the turning place (Tioi¹²),
(While) Remembered by the widowed
one!</p> |
|--|---|

NOTES.

1. Perhaps Mt. Rotui, by the Mehani, in Raiatea.
2. *Aihi* is perhaps used for Hawaii, an ancient name of Raiatea.
3. *Ahuroa* is the name of a place in Raiatea.
4. *Tapoa*, name of the royal line of Borabora.
5. *The Mehani* is an extinct crater in a mountain in Raiatea, which was believed to be the entrance to Hades. Down its sides, slippery with moss, and swept by fierce winds, the unhappy ghosts descend to the Po or under-world, where the stern god *Ta'aroa* bears rule. This place is meant by the term "Tioi," or turning-place, in the 25th line. The "god of (or in) the night" is of course *Taaroa*.
6. "*Vahine hau*," woman of peace, is the widow of Moehonu.
7. *Vaiotaha* is a valley in Borabora.
8. *Tefaaaroa* is a land in Raiatea, where this dirge was composed.
9. *Tepeete*, an ancestral name of Moehonu.
10. *Faanui*, a district in Borabora.
11. *Patahi*, a strong fort in Borabora; the "unique fort."
12. *Tioi*, place of turning or torture; see Note 5.

REMARK.—One peculiarity of these compositions is the use of endearing diminutives, *tti* and *tti*, appended to nouns, which have been rendered by the epithet, "dear." The omission of many particles, the abrupt changes of subject, and the obscure mythological allusions make this poetry very difficult to translate.—W.D.A.

IV.

CONDOLENCE FROM RAIATEA.

TRANSLATION.

Tena te vaa tei te tai,
Utui te vai noa

There is the canoe in the sea.
Its wake is lying

Mai te ave tere a Hiro ma.
 Tona o te mata'i e pupu i te ie,
 5 Horahora te tua o te are,
 Te ie o te timaa-piti o te aoa e!
 Poroi mai te arii e,
 8 A tahi aroha tei tupu hu'i e!

Like the train that followed Hiro's
 band.
 His is the wind that swells the sail,
 5 Spreading out the expanse of the
 waves,
 The sail of the double canoe from the
 royal residence.
 Bear the message from the chief,
 8 Of affection that grows throbbing!
 (i.e. out of throbbing sorrow).

NOTE.

Hiro was a famous ancient navigator and robber, deified as god of thieves.

V.

CONDOLENCE FROM THE QUEEN, TAMATOA'S WIDOW.

Ahomanu, vahine a Tamatoa,
 Tei pupu hirohiro i Anaa.
 Taniu roa tei aratai ia
 Te farirei raa rii e!
 Te ura te manu ta'u porofaina,
 Ta'u ana te pua rata.
 Haapiti te matai tuaheahe noa,
 Te reo o te vahine e!
 Na ta'u mata noa iho nei
 Te farara o ta'u vahi e!
 E aroha tei to tua e te ivi e!

TRANSLATION.
 Ahomanu, wife of Tamatoa,
 Of the highest lineage of Anaa,¹
 A distant channel has led us to meet
 So frequently together!
 The red bird is my herald,
 My love token the rata² flower,
 As the baffling wind from two quarters,
 So is the woman's sorrowing voice!
 And 'tis only by my eyes
 That my message is interpreted.
 Love's greeting follows thee, O widowed
 one!

NOTES.

1. *Anaa*, an island of the Paumotu group.

2. *Pua rata*, flower of the Rata or Tahitian chestnut (*Inocarpus edulis*), a small white flower much prized for its fragrance.





A REPLY TO MR. A. S. ATKINSON'S PAPER,
"WHAT IS A TANGATA MAORI*?"

BY TUTA TAMATI.

KO tenei kupu "Maori" e hara i te kupu tuturu mai no mua no nga ra o namata, ara, ki te takiwa o Ngatiporou anake pea enei kupu aku.

Otira tera ano kei te rato atu ki era atu iwi o te motu nei, te kore mohiotanga ki tena kupu "Maori." E hara i te kupu tawhito iho no mua, a mehemea tera tetahi tangata, iwi, ranei e ki ana he kupu tawhito taua kupu "Maori" koia ko ratou ranei e mohio ana; engari ko ahau ka korero tonu, ehara. Na, ki taku whakamarama, mo te takenga mai o taua kupu "Maori" ko enei kupu a matou, ara:—*Mamori, Mori, Morimori, Momori*, aua kupu nei e korerotia tonutia ana i te takiwa o Ngatiporou i naianei, ara, mo te rakau kaore he manga, ara, he kaupekapeka, ki to Ngatiporou reo, (he rakau Mamori, Mori, Morimori, Momori, tera tu ahua rakau ki a matou); mo te tangata whakaaro kore, mohio kore, ka kiia ano tena e Ngatiporou, he rakau Mamori, ara aua kupu e wha kua korerotia i runga ake nei; he tangata rawa kore ka kiia ano tena he rakau Mamori, &c., he wahine tamariki kore (ara, wahine pakoko), tangata ranei kaore he tamariki, he rakau Mamori, &c.

Na, ki taku mahara, i te wa i tae mai ai te Pakeha ki enei motu, ka titiro o matou tupuna he iwi whai taonga rawa te Pakeha, he iwi whai matauranga hoki, he iwi whai kakahu, he iwi whai patu mo te whawhai. Ka tahi ka timataia i reira tenei kupu, mo to ratou rawa kore, haere tahanga, kaore he kakahu, mohio kore, he "tangata Mamori tatou nei," kaore e rite ki te iwi ma nei, Pakeha ana. Na te kore i tino ata tau ki roto o nga taringa o nga pakeha, na ratou nei i timata te hanga i nga reta mo to matou reo. Tera ano pea kei te whakahua o matou kaumatua:—"He tangata Mamori matou," Mori ranei, Morimori, Momori, ranei, kei te hanganga ra he reta mo te

* See Journal of the Polynesian Society, Vol. 1, page 133.

tangata Mamori, meatia ana "tangata Maori," ka mahue te "m;" te-tahi hoki ko ta koutou whakahua mo enei reta m o r i, *Mori*. Ko nga whakamaramatanga ra tenei ki a au o taua kupu Maori, me taku kupu hoki, e hara i te kupu tawhito iho no mua.

Iwi Maori, tangata Maori, kai Maori.

Enei kupu ki taku i mahara ai, no muri katoa mai o te hanganga i nga reta mo (Mamori—Ma'ori) i mahue ai te "m," i hanga ai ko nga reta anake.

I nga ra hoki i mua atu o te pakeha, kaore he mohiotanga o o matou tupuna, tera atu ano etahi ahua Iwi kei te ngaro atu, heoi ano ki ta ratou, ko ratou anake nga tangata o te ao nei; na reira kaore a ratou huanga ingoa mo ratou, penei me tenei e karangatia nei ki a matou i naia nei "Iwi Maori." Heoi ano a ratou nei ingoa i hua ai i nga ra i a ratou, ko nga ingoa Iwi, hapu hoki; me nga kupu e toru mo te ahua o te kiri, ara:—Kiri mangu, ta ratou kupu tuturu mo tera, *Kiri parauri*; Kiri ma, ta ratou kupu tuturu mo tera, *Kiri Tea*; Kiri whero, ta ratou kupu tuturu mo tera, *Kiri Waitutu*. Na, i naia nei kua tino mau hei kupu ma matou mo nga mea kua tawhitotia to matou kite, ara, koia tera "kaipuke heera," e kiia ana i naia nei, Kaipuke Maori, ara ia te tikanga,—Kaipuke Mamori. Na te putanga mai hoki o te tima, he pekapeka ona, ko nga Wiira (Wheels).

Ko te hue a nga tupuna o matou o mua, ko te hue e meatia nei hei taha nga hua, he hue maene taua tu hue, ara, Mamori, kaore he taratara; no te taenga mai nei o nga hue o te Pakeha na, he taratara kei nga rau, me nga kiwei; ka tahi ka whakaroaina atu te ingoa o taua hue a matou "Hue-Mori," e mau nei i naia nei taua ingoa. Heoi aku whakamarama mo te kupu nei, mo "Maori;" a, ka kitea ano hoki i konei te takenga mai o "Pakeha."

TRANSLATION.

This word Maori is not an original or ancient word from the days of old, at least, in the Ngatiporou district, to which perhaps I ought to confine my remarks.

There are however other tribes of these islands with whom ignorance of this word Maori equally prevails. It is not an old word from ancient times, and if there is anybody or tribe who says that it is so, it is they alone who know it, as for myself I deny it.

Now my idea of the root of this word Maori is that it originated in our words *Mamori*, *Mori*, *Morimori*, or *Momori*. These words are in common use in the Ngatiporou district at the present time, and are applied to a tree without branches, or *Kaupekapeka*; in the Ngatiporou dialect a *rakau-Momori*, *Mori*, *Morimori*, or *Momori* is applied to that kind of a tree with us; a thoughtless man, an ignorant man, is said by Ngatiporou to be *he rakau Momori*, &c., a "bare tree," equally a poverty-stricken man is called a *rakau Momori*; a childless woman

(a barren woman) or man without children is also said to be a *rakau Momori*, &c.

My belief is that at the time when the *Pakehas* (white men) came to these islands, our ancestors saw that they were a people possessed of great property, and knowledge, a people with abundance of clothing, and warlike arms.

It was then that this word came into use, to express their poverty, nakedness, and ignorance, "*he tangata Momori tatou nei*," we are a "bare" people, quite unlike the white people or *Pakehas*. The ears of the *Pakehas* did not quite catch the sound of our language, that is those who first applied letters to it. It is probable that our old people would say, "*He tangata Mamori matou*" or use the words *Mori*, *Mori-mori*, or *Momori*, and in reducing it to letters they would put *tangata Maori*, leaving out the "m;" another thing is your pronunciation of the letters m o r i, *mori*.* This is my idea as to the word "*Maori*," and I repeat, it is not an old word of ancient times.

Iwi-Maori (the *Maori* people), *tangata-Maori* (a *Maori*), *kai-Maori* (*Maori*-food). These words according to my idea have all originated since the formation of the letters for (*Mamori*—*Ma'ori*) when the "m" was left out, and the other letters retained.

In the days before the times of the *Pakeha*, our ancestors had no knowledge of a different species of man in other parts, they thought they were the only people of the world, consequently they had no name for themselves, such as is now applied to them *Iwi-Maori* (the *Maori* people). All the names they applied to themselves in those days, were the names of the tribes and sub-tribes, and the three following names descriptive of the color of the skin :—

A dark or black skinned individual was called *Kiri-parauri*.

A light colored individual was called a *Kiri-tea*.

A red skinned individual was called a *Kiri-waitutu*.

At the present time, we who are quite accustomed to it, have completely adopted the words *Kaipuke-Maori*, for a sailing ship, but it should be correctly speaking *Kaipuke-Mamori*, a bare ship. When the steamers came they had "branches," that is to say "wheels."

The *Hue* of our ancestors in former times, the fruit of which was used as a calabash was a smooth skinned *Hue*, i.e., *Mamori*, it had no spines or roughness on it, but the *Hue* brought here by the *Pakehas* had spines on its leaves, and on its runners, and hence the name of the first was lengthened (from simple *Hue*) into *Hue-Mori*, and it is so called at the present day.

This is all I have to say about the word "*Maori*;" in the same manner we may discern the origin of the word "*Pakeha*."

* We think Tuta Tamati intends to express here what is often true, that the *Pakeha* frequently pronounces the word *Maori*, as *Mori*.—EDITORS.

NOTE

On a paper by Mr. A. S. Atkinson, "What is a Tangata Maori?" By ARCHDEACON W. L. WILLIAMS.

I should not give quite the same answer to Mr. Atkinson's question as he does himself, viz. ; "that a *tangata maori* meant emphatically, a human being; not a human being of the Polynesian race, as distinguished from some other human being of another race; but a common or real human being, as distinguished from a being, human indeed in form, but not in fact." Whatever may have been the conclusion formed by the New Zealanders as to the humanity of their visitors on their first coming into contact with them, they must, I think, have been driven, after a very little intercourse with them, to recognise their full title to the name *tangata*; and therefore, when it became necessary to distinguish themselves from foreigners they naturally used the expression, *tangata maori*, to denote a man of the description to which they had always been accustomed. In the same way, when they were made acquainted with new quadrupeds, they distinguished the dog (which, with the exception of the rat, was the only kind of quadruped they knew of) by describing it as *kuri maori*. Another instance of this use of the word we have in the expression, *rakau maori*, which is used to denote any ordinary timber as distinguished from timber of a more valuable description, such as *totara*, *kauri*, *rimu*, &c. It could not be said of the last named that they are trees only "in form, not in fact," or of the inferior trees, that they are called *rakau maori* to emphasize the fact of their tree-nature.

The word, *pakeha*, as applied to foreigners, seems to imply that those who first so used it thought the white-skinned strangers to be something not exactly human. The word appears to be a shortened form of *pakepakeha*, which is another name for *patupaiarehe*,* but where it was first applied to white people I have been unable to ascertain. The use certainly did not originate with any of the Ngatikahungunu tribes, who regarded it as a name used by the white-people for themselves. The Ngaitahu and others in the South Island used the expression *tangata pora* (or *ship-man*) instead; and this expression had not been superseded, a few years ago, and perhaps has not yet been entirely superseded by the now universal *pakeha*. I conclude, therefore, that the word *pakeha*, as applied to white-people, and the idea which seems to underlie it, were originally local only, whereas the expression, *tangata maori*, seems to have been universal.

[**Patupaiarehe*, is the name used for a mythical race somewhat akin to the fairies.]
—EDITORS.



JOURNAL OF THE POLYNESIAN SOCIETY

CONTAINING

THE TRANSACTIONS AND PROCEEDINGS OF THE SOCIETY.

No. 1.—MARCH, 1893.—Vol. II.

PROCEEDINGS OF THE SOCIETY.

A meeting of the Council was held in Wellington on March 15th, 1893.

Letters were read from J. J. Rendle, H. Mitchell, and E. Best.

The following new members were elected :—1, W. H. Trimble, New Plymouth ;
2, Dr. Ovenden, Christchurch ; 3, Walter Best, Hadfield.

The following papers were received :—1, *Maori occupation of the Chatham Islands*, No. 4. A. Shand ; 2, *Thirteen Karakia Maori*, Tuta Tamati ; 3, *Te umu Ti*, Miss Teuira Henry.

Books received :—1, *Journal Royal Colonial Institute*, parts 1 and 2, Vol. xxiv ;
2, *Records of the Australasian Museum*, No. 4, Vol. iv ; 3, *The Geographical Journal*,
No. 1. Proceedings R. G. S. London for December, 1892.



VOCABULARY OF THE LANGUAGE OF NIUE (SAVAGE ISLAND).

II.

By HAROLD WILLIAMS.

M

(*mā*), ashamed, to be ashamed : *Ti nakai mā a laua*, and they were not ashamed.

MA, light, to be light : *Kia maama*, let there light.

ME, to be able : *Kua nakai maeke au ke pehe*, I am not able to say.

MI, to turn back : *Kia mafoki kehe a koe e hau a ita lahi* turn back with your great for.

MI, peace : *Ka ko koe to fina atu a koe ke hau a tau matua mo e mafola*, but you will to your father's in peace.

MI, a small part of anything : *E magavai*, a le water ; *E magaaho*, part of the day.

MI, a city, town : *Kua ati e itae e maga*, built a city.

MI, a family : *Kia hu atu a koe katoa mo zu a magafaoa oti ke he vaka*, enter into ship with thy whole family.

MI, spent, finished : *Kua maha e vai*, the ter is finished.

MI, twins : *Ko e mahaga ha ha he manava*, there were twins in her womb.

MI, destroyed : *Ti nakai tuai mahakava e tau mena momoui*, and living things will again be destroyed.

MI, very : *Ne malolo foki e vai mo e lahi haki ni ke he lalolagi*, the water was strong i very great on the earth.

MI, a sister : *Ko e mahakitaga foki a paku-Kaino ko Naama haia*, and the sister of tal-Cain was Naamah.

MI, to take notice.

MI, custom, conduct : *Kua mahani mitaki oe*, thou hast been of good conduct.

MI, to envy : *Ti mahekeheke e tau ititia kia ia*, and the Philistines envied a.

MI, the moon, a month : *Ne nonofo foki a a mo ia ke he mahina katoa*, they two dwelt h him the whole month.

MI, plentiful : *To mahu lahi e motu oti*, the ole land shall be plentiful.

MI, thistles : *To tutupu mai e mahu-aki*, thistles will grow.

MAI, (1.) A particle used after verbs to denote direction towards the speaker : *Kia hau mai* ! Come here ! (2.) A preposition meaning from.

MAIHI, split, divided : *Ne maihi e tau vai puna oti kana*, all the springs were cracked.

MAKA, a stone, a rock : *Ti eke e tau maka kele-kele mo maka ha lautolu*, and they made bricks with their stones.

MAKALILI, cold : *Ko e makalili foki mo e vevela*, the cold and heat.

MAKIMAKI, tall, gigantic : *Ha ha he lalolagi ke he vaha ia e tau tagata makimaki*, there were giants on the earth at that time.

MALAI, unhappy, miserable : *Kia mua hau a malata ke he manu hui'a oti he vao*, let your unhappiness be greater than (that of) all the beasts of the field.

MALAGAAKI, lifted up : *Kua malagaaki foki ki luga he lalolagi*, and it was lifted up above the earth.

MALOLO, strong, powerful : *Ko e tau tagata malolo mo e talahava i tuai*, men strong and celebrated of old.

MALU, sheltered, overshadowed : *Kia fakafano atu a koe ke ta mai ke he mena malu hau a tau manu*, send forth someone to put your beasts in a sheltered place.

MAMA, a ring : *Kia faki mai e mutolu e tau mama auro*, break the golden ring.

MAMAF, heavy : *Kia fakamamahi a lautolu ke he tau kavega mamafa ha lautolu*, that they might be afflicted with their heavy burdens.

MAMAH, pain, grief : *To fakalahi ni e au hau a mamahi*, I will increase thy sorrow.

MAMAO, far : *Kia mamao ni iu koe ke eke pihia*, be it far from thee to do thus.

MAMOE, a sheep (borrowed ?).

MANA, authority, powerful : *Ko au ni ko e Atua mana*, I am a powerful God.

MANAKO, to desire : *Ka e hagao atu hau a manako ke he tane hau*, but thy desire shall turn to thy husband.

MANATU, to meditate, think upon, remember : *Ne fano foki a Isaako ke manamanatu*, Isaac went to meditate.

MANAVA, the stomach, the womb.
MANOGI, sweet-smelling: *Ti logona e Jehova e namu manogi*, and God smelt a sweet smell.
MANU, a bird or beast: *E manu huiſa*, a four-footed beast. *E manu lele*, a bird.
MANU (*mānu*), to mourn, to grieve: *Kua mānu a ia po loga*, he mourned many days (lit. nights).
MAO (*māo*), to lull: *Ne māo foki e uha mai he lagi*, the rain ceased from the heaven.
MAO, hard: *Kua mao ni e lota a Farao*, Pharaoh's heart is hard.
MAONA, struck down.
MATA, face, eye: *Ti fakaala ai ha mua tau mata*, and your eyes shall be opened.
MATAFAGA, sea-shore: *Ke tuga e oneone he matafaga*, like the sand of the sea-shore.
MATAGI, wind: *Ti fakaagi atu he Atua e matagi*, God caused a wind to blow.
MATAHAVALA, unstable: *Kua matahavalā a koe tuga ne vai*, thou art unstable as water.
MATAHELE, a snare.
MATAKAINAGA, a brother (cf. Mangaian—*matakeinaga*, friend): *Ko e hana matakainaga ko Apelu*, his brother was Abel.
MATAKUTAKU, to fear (*pass.* *matakutakuina*): *Ti matakutaku ai au*, and I was afraid.
MATALA, subtle, crafty: *Ne mua e lota matala he gata ke he tau manu oti*, the serpent was wiser than all the beasts.
MATAU, the right hand: *Kaeke ke fano a koe ke he fahi matau, ti funo ai au ke he fahi hema*, if you go to the right, I will go to the left.
MATAULU, beginning.
MATE, dead, death, to die: *Neke mamate a mua*, that you may not die.
MATEAFU, summer: *Ko e tau mateafu*, the summer season.
MATEMATEKELEA, affliction: *Kua fioia he Atua haku a matematekelea*, God has seen my affliction.
MATI, a kind of fig.
MATIKE, to arise: *Ti matike ai a ia he fonofono a lava*, and he arose to meet them.
MATOHIAAGA, a generation.
MATUKU, to become less: *Ti matuku hifo ai e vai*, and the water became less.
MAUA, we two (exclusive of person addressed).
MAUKOLOA, rich: *Ne maukoloa lahi a Aperamo*, Abraham was very rich.
MAUKU, severe: *Ha ko e mauku lahi ni a ia*, for it was very severe.
MAUTOLU, we (exclusive of person addressed).
MAVEHEAGA, a covenant, agreement: *Ka e fakamau e au haku a maveheaga mo koe*, but I will establish my covenant with thee.
MAVEHEVEHE, to divide.

MEA, pure, clean: *E tau manu huiſa oti kua mea*, all the four footed beasts that are clean.
MENA, (1.) a thing; (2.) a place: *Ke he mena taha*, in one place.
MEMEGE, to shrivel, shrink: *Kua nakai huiſa fanau a Isaraela e kohoko kua memega*, the children of Israel do not eat the shrivelled sinew.
MITAKI, good: *Ti kitekite e Atua hi mitaki*, and God saw that it was good.
MITI, to dream: *Kua haele mai e Atua hi Apimeleko ke he miti ke he po*, God came to Abimelech in a dream in the night.
MIOI, to struggle: *Ne miori foki e tau tama loto ia ia*, and the sons struggled within her.
MO, and, with: *E lagi mo e lalolagi*, Heaven and Earth.
MOANA, the sea, deep: *Na ufiufi foki e moana he pouli*, and darkness covered the deep.
MOHE, to sleep: *Mohepopo*, to sleep deeply: *mohepopo ai a Aperamo*, and Abraham slept deeply.
MOHO, to cook: *Aua neke kai ai e mutolu he moho*, do not eat it if it is not cooked.
MOLE, to pass away: *Kua mole e tau aho taha e tau ti limagofulu*, one hundred and eighty days passed.
MOMO, dry: *Ti ui he Atua e mena momo*, the kekeleke, and God called the dry place, the East.
MOMOHU, ripe.
MOMOKO, to faint: *Ti momoko ai hana lota*, his heart fainted.
MOLI, true, truth: *Ko e moli kia?* Is it true?
MOTUA, old.
MOTU, land, people: *Ko ia ne takai e motu*, which surrounds the land.
MOUA, to obtain, possess: *Kia moua e ia e motu tukulagi*, that he may obtain eternal life.
MOUGA, a mountain: *Ti tu ai e vaka ki luga tau mouga*, and the ship stood on the mountains.
MOUI, life, living: *E tau mena momosi*, living things.
MOUMOU, to waste, destroy: *Ha ko e motu ne fai e mautolu e mena nei*, for we are about to destroy this place.
MUA, before, to precede, to be before: *Ne mui he lota matala he gata ke he tau manu huiſa oti he kekeleke*, the wise heart of the serpent was before (that of) all the beasts of the field.
MUA, you two.
MAUE, the forehead: *Kia ha i ai ke he mui a Arona*, let it be on Aaron's forehead.
MUIHUI, heel: *Ka e tatuki e koe hana mui*, but thou wilt bruise its heel.
MUTOLU, you (*plural*).

N

NA, one of the signs of the past tense.
NA, sign of the dual number in nouns: *E na maama lalahi ua*, two great lights.
NA E, the sign of the vocative after nouns: *Ko e haku matua na e!* O my father!
NAKAI, not: *Ka e nakai la ha he kekeleke*, but it was not on the earth.
NAMU, a smell: *Ti logona ai e Iehova e namu manogi*, and the Lord smelt a sweet smell.
NAVA, to commend, praise: *Ne nava foki a lautolu kia ia kia Farao*, and they commended him to Pharaoh.
NE, a sign of the past tense: *Ne eke he Atua*, God made.

NEAFI, yesterday.
NEKE, lest, or do not: *Aua neke kai*, do not eat.
NEI, this: *E mena nei*, this thing.
NIFO, a tooth: *Ua ni e nifo ke he taha lapa*, the teeth on one board.
NIKITI, to lift: *Kua nikiti tuai haku a Iehova*, my hand is lifted up to the Lord.
NIMO, to forget: *Ato nimo foki ia ia e mena eke e koe*, until he forgets the thing you did.
NOFO, to sit, dwell: *Ke nonofo ke he fahi taha lau*, to dwell in the south.
NOFOAIKI, throne.
NOFOGATI, poor: *Ko e tagata nofogati kua kua kia koe*, the poor man who is near to you.

O

O, the plural of *fano*, to go; and *hau*, to come.
OFANIA, to be loved: *Ka ko Noa kua ofania a ia e Jehova*, but Noah was loved by the Lord.
OFOMATE, to wonder, marvel: *Ti ofomate ai a lautolu*, and they wondered.
OGO, a report: *Kua logona foki e ogo ke ha fale a Farao*, and the report was heard in Pharaoh's house.
OHO, food for a journey: *To eke foki ia mo oho mau*, it will be for food for your journey.
OKIOKI, to rest: *Ko e aho fitu ne okioki ai a ia*, on the seventh day he rested.
OKOOKO, to gather together, collect: *Ka kia o a lautolu mo e okooko kakau saito*, but let them go and gather straw.

OLE, to ask, entreat: *Kia fanogonogo mai a mutolu kia au mo e ole atu e mutolu miku kia Eferona*, listen to me and entreat Ephron for me.
OLELALO, to beseech.
OMAOMA, to keep, hold by (as a promise): *Kia omaoma a koe ke he haku a maocheaga*, keep my covenant.
OMOI, to stir up (the heart).
ONEONE, sand: *Ke tuga e oneone he tahi*: like the sand of the sea.
ONO, six, sixth: *Koe aho ono*, the sixth day
OTAOTA, rubbish: *Ha ha ia mutolu e tau otaota saito*, you have chaff (the rubbish of corn).
OTI, all: *Ko e tau mena momoni oti*, all living things.

P

PA, a wall: *Ti hafagi ni e tau pa he lagi*, and the walls of Heaven were opened.
PAEA, to wander, a stranger: *To eke a koe mo tagata paea*, you will become a wanderer.
PAHUA, a valley: *Kua fakalataha a lautolu oti nei ke he pahua a Sittima*, they were all together in the valley of Shittim.
PAKUPAKU, shallow: *Ata pakupaku e vai mai he kelekele*, until the water was shallow from the earth.
PAPA, to break out (as a sore): *Ke papa ai e koluputa*, that blains may break out.
PAPAH, a ladder: *Ko e papahi kua fakatu ke he kelekele*, a ladder was set up on the ground.
PAPAKI, to break: *Kia papaki e koe hana ua*, break its neck.
PATU, (1.) a commander: *Koe tau patu hanei he tau tama tane a Esau*, these are the commanders of the sons of Esau. (2.) A stalk.
PATUIKI, a king: *Ne taua lautolu kia Pira ko e patuiki a Sotoma*, they fought against Bera, king of Sodom.
PATUPULA, a hip: *Ti piki ai a ia ke he patupula a Jakopo*, and he touched Jacob's hip.
PAKULAGI, thunder: *Ti tuku mai ai e Jehova e pakulagi*, and God sent thunder.
PEHE, to say: *Ne pehe mai he Atua*, "Kia maama," God said "Let there be light."
PEKA, to embrace: *Kua peka kia ia*, and embraced him.
PELU, a sword.
PIKI, to cleave to, to touch: *Ka e pipiki ke he pipiki*, hana hoama, but will cleave to his wife.
PIKOPIKO, false, lying.
PIPI, (1.) a thread. (2.) To gird: *Kua pipi ha mutolu a tau tokupu*, your loins are girded.
PIPILI, lean, thin: *Koe povi ne fitu kua tino kelea mo e pipili*, seven illfavoured and lean kine.
PITO, spent, consumed.
PO, night: *Ke pule ke he po*, to rule the night.
PO, whether, or: *Po ke fakahigoo e ia*, whether he would name.

POA, an offering: *Ti ta atu e Kaino e tau fua mo poa*, Cain gave fruit as offering.
POAKI, to command: *Ne poaki atu au aua neke kai ai*, I command you not to eat.
POGIPOGI, morning: *Ko e aftahi mo e pogipogi ko e aho mua haia*, evening and morning were the first day.
POI, to run: *Ti poi atu ai a ia he gutuhala*, he ran from the door.
POKO, a room: *Ti hu a ia ke he hana poko*, and he entered into his room. *Poko ihu*, nostrils.
POKO, to perish.
POTU, the end of a house.
POTIKI, a head covering: *E potiki ie*, a hat.
POU, a post: *Ti faliu ai a ia mo pou masima*, and she turned into a pillar of salt.
POULI, dark, darkness: *Na uftufi foki e moana he pouli*, darkness covered the deep.
PU, a trumpet: *Ka ulo fakaloo e pu*, when the trumpet blows.
PUGA, coral.
PUHA, a coffin: *Mo e tuku ke he puha*, and put him in a coffin.
PUIPUI, to shut up: *Ti puipui ai e Iehova a ia*, and the Lord shut it up.
PUHALA, a door: *Kia eke foki e koe e puhala*, make also a door.
PUKE, full: *Kia puke a e tahi*, let the sea be full.
PULE, to rule: *Ke pule ke he aho*, to rule the day.
PULAGI, the air: *Ko e tau manu lele he pulagi*, the birds of the air.
PULEGA, to consult, plan together: *Ti pulega ai a lautolu kelipopo a ia*, and they consulted together to kill him.
PULEPULE, spotted: *Mo e tau koti oti kua pulepule*, and all spotted goats.
PULOTU, wise, discreet: *Kia kumi e Farao e tagata pulotu*, let Pharaoh seek a discreet man.
PUNA, a spring: *Ne maihi e tau vai puna oti*, all the springs were broken.
PUNUA, the young of an animal.

T

TA, (1.) to give: *Kua ta mai ai hana Tama*, he gave his son; (2.) to strike.
TAFE, to flow: *Ko e motu ne tafe ai e puke huhu*, a land where milk flows.
TAFELUIAKI, to turn in many directions.
TAFI, (1.) to sweep away: *To tafi kehe e au e tau tagata*, I will sweep away the men; (2.) to shave.

TAFU, to kindle a fire: *Aua neke tafu ha afi*, let not a fire be kindled.
TAGA, a bag, sack: *Ti poaki a Josefa ke fakapuke e tau taga*, Joseph ordered that the sacks should be filled.
TAGAFANA, a quiver: *Kia uta e koe hau a tagafana*, take thy quiver.

TAGALOA, a rainbow: *Kua tuku atu e au haku a tagaloea*, I have set my rainbow.

TAGATA, a man: *Ti eke ai he Atua e tagata*, and God made man.

TAGI, to cry out, weep: *Kua tagi mai ia mai he kel-kel*, it cries to me from the ground.

TAHI, the sea: *Ka e ui e ia e fakapotopotoga he tau vai, ko e tahi*, but he called the gathering together of the waters, the sea.

TAHOLI, to trample on.

TAKAHAO, to lie in wait.

TAKAI, to surround: *Ko ia ne takai e motu oti*, which surrounds all the land.

TAKAPE, a widow: *Kia nofo takape a koe*, dwell as a widow.

TAKAVELI, fatherless: *Aua neke favale ke taha kua faka pe*, do not treat violently the fatherless.

TAKI, a distributive prefix to numerals: *Takitaha*, each one.

TAKITAKI, to lead: *Kua takitaki e ia a ia ki fafo*, he led him outside.

TAKOKO (*Takoko*); hollow: *Kia eke ni ke he tau lapa ke takoko*, make the boards hollow.

TAKOTO, to lie: *Kua takoto tuai e hala ke he gutuhala*, sin lay at the door.

TALA, to say, a report: *Ne tala age he Atua*, God said.

TALAHUAU, famous: *Ko e tau tagata malolo mo e talahaua*, strong and famous men.

TALATALA, thorny, rough: *To tutupu mai ai e tau akau talatala*, thorns will grow.

TALI, since, from: *Tali mai he fanau a ia a Setu*, since he begat Seth.

TALIA, to believe: *Kua nakai talia e ia ha lautolu a tau kupu*, he did not believe their words.

TAMA, a son, child: *To fanau mai e koe e tau tama*, you will produce children.

TAMATE, to kill: *Ke tamate e tau tagata tututome*, to kill the righteous.

TAMAFINE, a maiden.

TANAKI, to gather together: *Tanakiaga*, a heap.

TANIMO, a sea monster.

TANU, to bury: *To tau ni a koe*, thou shalt be buried.

TANE, a male: *Ko e tane mo e fifine*, male and female.

TAO, to bake, cook: *E tau menu kai kua tao mo Farao*, the food cooked for Pharaoh.

TAOFI, to prevent, restrain: *Nakai tuai maeke e au ke taofi a lautolu*, I cannot restrain them.

TAOKETE, elder brother or sister.

TAPAKAU, a wing.

TAPAKI, to fetch: *Ti fano ai a ia mo e tapaki mai*, he went and fetched it.

TAPANI, to wean: *Kua tapani foki a ia*, and he was weaned.

TAPINIU, the summit: *Tapiniu munga*, mountain-tops.

TAPUAKI, to worship: *To o a maua ke topuaki*, we will go to worship.

TAPULU, clothes: *Ne eke foki e Iehova e tau tapulu kili manu*, and God made clothes of the skins of animals.

TATA, near: *Kua tata tuai ki Aikupito*, it was near to Egypt.

TATAI, flat.

TATALI, to wait: *To tatali ai foki a ia po fitu*, and he waited seven days.

TATALU, the plague: *Neke ta e ia a mauotolu ke he tatalu*, lest he strike us with plague.

TATAU, to press.

TATUKI, to bruise: *To tatuki e ia hua a uhi*, he will bruise thy head.

TAU, the sign of the plural number: *E tau ake*, days.

TAU, a year: *Kia eke mo tau fakamai logo mo tau tau*, to be sign for year.

TAU, to fight, make war: *Ne tau a lautolu he Pira*, they fought against Bera.

TAUA, war.

TAUA, we two (including person addressed).

TAUFAGATUA, to wrestle: *Ti tau fagatua a Iama*, and they wrestled.

TAUI, to reward, to avenge.

TAULATUA (*taulāua*), a magician: *Mo e ahi e tau taulāua oti kama*, and called all the magicians.

TAUMAFU, to eat (of chiefs).

TAUTAOMI, to press on: *Ti tautaomi fakalehi ni a lautolu ke he tagata*, and they pressed hard on the man.

TAUTAU, to hang: *To tau tau e ia a koe ki luga he akau*, he will hang you on a tree.

TAUTE, to prepare: *Ti tau te ai e ia hana tau tagata*, and he made ready his men.

TAUTOLU, we (including person addressed).

TEA, white: *Kia kitia ai e tea he tau akau*, that the whiteness of the trees might be seen.

TEAU, one hundred.

TEGA, (1.) seed; (2.) the thigh: *Kia tuku e hua a Iama ki lalo he tega akau*, put thy hand beneath my thigh.

TEHINA, younger brother or sister.

TELIGA, the ear.

TELIGATULI, deaf: *Ko hai ne eke e teligatuli?* Who made deafness?

TEVA, idle: *Ha kua teva ni a lautolu*, for they are idle.

TEPU, a knob.

TI, and (connecting sentences): *Ti pehe ai e ia*, and he said.

TIAKI, to leave: *Nakai tiaki e au a koe*, I have not left thee.

TINO, flesh: *Ti eke ai a laua mo tino taha*, and they were made one flesh.

TIPI, to cut up, split.

TITIPI, a knife: *Ti uta e ia ke he hana hana e ahi mo e titipi*, and he took in his hand fire and a knife.

TITI, a girdle of leaves: *Ti tui ai e laua e tau lau mati ke eke mo titi mo laua*, and they sewed together fig leaves to make themselves girdles.

TO, to plant: *Ne to foki e Iehova e kaina*, and the Lord planted a garden.

TOA, a great warrior: *Ko ia ne kamata he eku mo toa ke he lalolagi*, he was first made a great warrior in the earth.

TOE, to remain, be left.

TOGA, south: *Ka e hagoo mau atu ki Toga*, but kept turned to the South.

TOHO, to draw, drag: *Mo e toho mai a Lots he luva ke he fale*, and Lot drew them into the house.

TOKA, (1.) to leave: *Ko e menu ni ke toka ai he tane hana matua tane*, therefore shall a man leave his father. (2.) To allow, permit. (3.) To stand (of inanimate objects).

TOKIHALA, to repent: *Ti kua tokihala a Iehova*, and the Lord repented.

TOKO, a prefix to numerals, when they refer to persons: *Ke tokotaha a tagata*, that man should be alone.

TOKOLUGA, high: *Ti lofa ai e iau mouga tokoluga oti*, and the high mountains were overflowed.

TOKUPU, loins: *Kua pipi ha mutolu a tau tokupu*, your loins are bound up.

TOLU, three, third: *Ko e aho tolu*, the third day.

TOMO, to enter.

TOKELAU, the north: *Ke nonofo ke he fahi tokelau*, to dwell in the north.

TOPA, a timbrel.

TOLOTOLOGA, to produce abundantly.

TOTE, small, little: *Kua kamatu mai he vaha tote*, beginning from the time of smallness (youth).

TOTO, blood: *Ko e leo he toto he matakainaga hau*, the voice of thy brother's blood.

TOTO, to pluck, pull: *Ti toto ai e ia ke he fua he akau*, and she plucked the fruit of the tree.

TOTOKO, to scold, chide: *Kua totoko atu kia Lapana*, and scolded Laban.

TOTOKU, to be called: *Nakai tuai totoku e higoa hau ko Iakopo*, your name is no longer called Jacob.

TOTOLO, to creep: *E tau mena he totolo*, things to creep.

TOTOU, to count, number: *Ti marke foki ke totou hau a fanau*, thy descendants can be counted.

TOTOGI, to pay: *Ke totogi e tau tupe*, to pay money.

TU, to stand: *Ti tu ai e vaka ki luga he tau mouga*, and the vessel stood on the mountains.

TUA, the back, behind: *Ki tua he tau akau*, behind the trees.

TUA, to believe: *Ne tua foki a ia kia Iehova*, and he believed on the Lord.

TUAI, of old, former times. When following verbs preceded by the word *kua* it forms the perfect tense: *Kua eke tuai e ia e mena nei*, he made this.

TUFAAGA, a share, portion: *Fakafua mai a hau e tufaaga uluaki*, sell me thy portion of the first-born.

TUFUA, barren.

TUGA, like: *Tuga ne Atau tua*, like gods.

TUGANE, a woman's brother: *Koe haku tugane aia*, he is my brother.

TUI, to sew: *Ti tui ai e laua e tau lau mati he eke mo titi mo laua*, and they sewed fig leaves to be girdles for them.

TUI, a prince, a king: *Ne kitia foki he tau tui a Farao a ia*, and the princes of Pharaoh saw him.

TUKEUA, shoulder: *Ti tuku e koe e na maka ua ki luga he tukeua*, put two stones on the shoulder.

TUKITUKI, to beat.

TUKU, to put, give, release: *Ne tuku ai he Atua ke he vaha likoliko he lagi*, and God put them in the firmament of Heaven.

TUKUAGA, a grave.

TUKULAGI, eternal: *Kia moua ai e ia e moui tukulagi*, that he might obtain eternal life.

TUKUTUKUHIFO, to bow down: *Ti tukutukuhifo e tagata*, and the man bowed down.

TULIHUI, the knee.

TUNU, to burn, to cook: *Ti tunu fakalahi ke he aji*, and burnt well with fire.

TUPA, a servant: *To eke ni a ia mo tupa*, he will become a servant.

TUPE, money: *Kua fakafua ke he hau a tau tupe*, who is bought with money.

TUPU, to grow: *Kia tupu mai he kelekele e tau lau kou*, let green leaves grow from the ground.

TUPUA, an image: *Ti kaiha ni e Rahela e tau tupua*, and Rachel stole the images.

TUFUGA, a carpenter.

TUPUNA, an ancestor: *Ko ia ko e tupuna he lautolu oti kuata kitara*, he is the father of all that play lyres.

TUTAKALE, the wilderness: *Kia toka e koe a mauolu ke o ke he fenoga po tolu ke he tutakale*, allow us to go on a journey three days into the wilderness.

TUTAKI, to join: *Ti tutaki e tau ie puipui ne lima ke fakalataha*, and join the five curtains.

TUTULI, to pursue: *Ko e toa foki ia ke tutuli manu*, he was a great warrior to pursue animals.

TUTUTONU, righteous.

U

UA, do not (negative command): *Ua mataku-taku a koe*, fear not.

UA, the neck: *Ti fati ai e koe hana akau hahamo he ua hau*, and you will break his yoke on your neck.

UA, two, the second: *Ko e aho ua*, the second day.

UAGA, a worm: *Ti nakai ha i ai ha uaga*, and there was no worm in it.

UE, exceedingly: *Mo e tauv hau kua lahi ue atu*, and thy reward is exceedingly great.

UFIUFI, to cover (*pass. uffia*): *Na uffifi foki e moana he pouli*, and darkness covered the deep.

UHA, rain: *To fakato hifo e au e uha ke he laiolagi*, I will send down rain on the earth.

UHILA, lightning: *Ti ha i ai i luga he mouga e uhila*, and there was lightning on the mountain.

UHO, precious, valuable: *Ne age foki ke he hana tugane e tau mena*, he gave precious things to her brother.

UHU, early: *To uhu o a pogipogi ke he fenoga ha*

mau, you will go early to-morrow morning on your journey.

UI, to call: *Ti ui he Atua e maama*, *Ko e aho*, and God called the light, Day.

UKA, difficult: *Kua uka kia ha mena kia Iehova?* Is anything difficult for the Lord?

ULAAFIA, cursed: *Kia ulaafia ha laua a ita*, cursed be their anger.

ULI, black: *Ti ha i ai i luga he mouga e aolagi uli*, and there was a black cloud on the mountain.

ULO, to sound (as a trumpet): *Ka ulo fakalao e pu*, when the trumpet sounds.

ULU, the head: *To tatuki e ia hau a ulu*, he shall bruise thy head.

ULUGA, a pillow: *Kua tuku mo uluga hana*, and put it for his pillow.

UTA, the east: *Ne to foki e Iehova e kainia ke he fahi uta*, and the Lord planted a garden in the east.

UTA, to take: *Ne uta foki e ia a tagata*, he also took man.

UTU, to draw up: *Ne o atu e tau fifine ke utu vai*, the women went to draw water.

V

VAGAHAU, (1.) to speak, say: *Kua vagahau foki a Kaino kia Apelu hana matakainaga*, and Cain said to Abel his brother. (2.) A language.

VAHA, (1.) a space between two objects; (2.) a time: *Ko e vaha ia ne kamata ai ke iu atu ke he higoa a Iehova*, at that time they began to call on the name of the Lord.

VAI, water: *Ko e fakapotohotoaga he tau vai*, the gathering together of the waters.

VAHEGATUA, the shoulder: *Mo e tukū ke he vahegatua ha lava*, and put on their shoulders.

VAILELE, a river: *Ke he kawai he vailele*, on the bank of a river.

VAKA, a canoe, a ship: *Kia eke e hoe e fakamaama ke he vaka*, make a window to the vessel.

VAKAVAKAI, to embalm.

VALAVALA, round: *Ha ha he fuga kelekele e tau mena valavala iikiiki*, there were on the ground little round things.

VALU, eight: *Ko e valu e tau he tauau*, eight hundred years.

VAO, the wilderness, field: *Mamu hufi a he vao*, beasts of the field.

VE, a foot.

VEGA, to drive away: *Ti vega ai a ia he haina*, and he was driven from the garden.

VELEVELEMENA, covetous: *Kua vihiatia e velevelemena*, the covetous man is hated.

VEVEHE, to divide: *Ti vevehe ai he Atua e maama mo e pouli*, and God divided light and darkness.

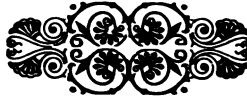
VEVELA, hot: *Ko e makalili mo e vevela*, cold and heat.

VEVELI (or *veli*), to fall: *Ti vevela ai a lautele ke he mena ia*, and they fell in that place.

VEVETE, to loose, undo: *Ti vevete ai e Noa e fakamaama*, and Noah unloosed the window.

VIHIA, to hate (*pass. vihiatia*): *Kua vihiatia e velevelemena*, the covetous man is hated.

VIVIVIVI, horror: *Ne hoko kia ia e vivivivi he pouli laki*, the horror of a great darkness came on him.





PHYSICAL ENDURANCE.

BY EDWARD TREGGAR, F.R.G.S., F.R. HIST. S., &c.

MR. Havelock Ellis, the editor of the Contemporary Science Series of works dealing with anthropology, quoted in his book on "The Criminal" some remarks which I had made concerning the physical endurance of the Maori. These remarks were contained in a paper I wrote for the Anthropological Society of Great Britain; (Journal, Anth. Society, November, 1889), and were used by Mr. Ellis in speaking of criminals possessing the same insensibility to pain and much of the recuperative power of the primitive races of men.

It is possible that some further notes on this subject may be of use to scientists working over the same ground as Mr. Ellis, and that it may not be useless to put on record a few examples of the great power shown by the Maori in resisting pain, and in sustaining the vital forces.

I was recently discussing the subject with Mr. Henry Monro, Judge of the Native Land Court, who has spent a long life from boyhood in such intimate relations with the natives, (especially with the elder generation fast dying out) that his remarks and reminiscences are of especial value. I took notes of several anecdotes which he related to me, and print them as follows. It must be remembered in their perusal that no part of them has any origin in my own experience, but in that of the expert and scholar from whom I received them.

About the year 1884, a schooner named the "Fortitude," belonging to Captain Clendon of the Bay of Islands, and commanded by Captain Wing (the late pilot of Manakau Harbour) grounded in Hokianga at a place named Motukauri. The natives considered her their lawful prize, and the Kaitutae, a *hapu* (or sub-tribe) of the Rarawa tribe, boarded the stranded vessel, and plundered her contents. When Moetara, the chief of the Ngati-Korokoro of Pakanae, a friend of the Europeans, heard of it, he mustered his fighting men, and sailed with

a fleet of canoes to Motukauri, to try to induce the Kaitutae to give up the plunder. At that time Motukauri belonged to an old Scotsman named Nimmo. When the men of the Kaitutae saw the fleet coming, they thought that it was a hostile war-party, so they made a fort with old Nimmo's planks, &c., he being a timber trader. Moetara and his party landed; he and two or three of his people went forward to parley with the plunderers, but they were received with a volley. The new-comers rushed back towards the canoes, when the whole party landed and attacked the fort. A hand-to-hand encounter took place; a fight of the kind which the Maories call *kawa kawa*, (charring or burning), when opponents fight so close together that they are singed by the blaze from the guns. Moetara's party had the best of it, but their bullets ran short, so they loaded up their guns from a keg of old Nimmo's nails. In the engagement, so obstinately continued was the fight, not half-a-dozen natives escaped unwounded, and many were killed. One of the Kaitutae, named Tamahue, received a heavy charge of nails in his right arm which was completely shattered—the arm hanging only by a few tendons. Tamahue went next day and showed his wounded arm to Mr. McLean, a settler, who, not having any knowledge of surgery, could only assist the poor fellow by slashing through the remaining ligaments with a razor. Without any more attention or care, the mangled arm healed, and the man recovered his health and strength.

During the war in the North, waged by Heke against the English, in 1845, Heke occupied a *pa* (fort) near the Omapere Lake. A chief named Tamati Waka Nene, an ally of the Government, was in force at another *pa* called Okaihau. Before the troops appeared on the scene, the native foes had daily skirmishes with one another in the open. In one of these engagements a chief named Hetaraka Repa, one of Waka's men, a very brave and hardy warrior, received a bullet wound in the thigh. The bullet took a slanting direction somewhat in the course of the bone, traversing the whole thigh from loin to knee. Hetaraka was exceedingly enraged at being hurt, and notwithstanding the severity of a painful wound, (which would have disabled an ordinary European at once) he spent the whole of a cold, rainy, night, in prowling round Heke's *pa*, in the hope of being able to get *utu* (revenge or payment for the injury he had received) by killing some chief of the enemy.

In one of the above-mentioned skirmishes between the forces of Heke and those of Waka, a certain chief was wounded. His name has been forgotten by the narrator, but he was a brother both of Waka and of Patuone the celebrated chief of Ngapuhi. The man in question was shot through the head, just behind the eyes. He was completely blinded in a moment, and his gun fell from his hand. His first act was to grope about for his gun, and, having recovered

this, he was led away by his friends. He recovered from this very severe wound, and lived for many years afterwards.

Another native in one of these skirmishes received a wound from a partly spent ball which struck the end of his little finger. The bones of the finger were driven down between the hand bones of the third and fourth fingers. The wound healed with the tip of the finger and nail peeping out between the joints of the hand. No fuss or outcry was made over this casualty.

A Waikato native named Ngawhitu went to Taranaki in 1868 to join the rebel forces. During the bombardment of a *pa* by the white troops, Ngawhitu was struck by a fragment of a shell which carried his lower jaw completely away. He did not succumb either to loss of blood or collapse, but might be seen several years afterwards as a remarkable figure among the natives. A black silk handkerchief was passed round the place which the jaw should occupy, and was tied on the top of the head. He had a great resemblance to a bird about the head, the nose appearing as a beak. When he partook of food, he retired to a private place, and there reduced his victuals to a semi-liquid state; he would then untie the handkerchief, and convey the food down his throat in a manner best known to himself.

Among the Maoris certain warriors were noted for combining great personal strength and prowess with unusual swiftness of foot. When one of these *toa* (braves) was pursuing a routed party of the enemy, it was customary for him not to waste his strength in many blows, but to give one sharp disabling blow to a flying foe, and then leave him to be despatched by those coming on behind. One of the most celebrated of these fleet *toa* was the elder Mohi Tawhai of Hokianga, who had accompanied Hongi on his terrible and bloodthirsty raid on the South. Mohi was said to have slain one hundred and fifty men with his single arm in one day. On one occasion as Mohi dashed along after the fugitives, he killed until his wearied hand could not be lifted. At this moment a very powerful native turned on him and with a greenstone adze struck at Mohi's head. Mohi was quite unable to ward off the blow, which split his skull completely open. The wound healed, but left a very considerable depression in the skull, so that afterwards when the old man was sitting in the rain a little puddle of water could be seen standing on the head. Mohi lived to extreme old age, probably to considerably over 80, but did not suffer from any brain-trouble. He was killed by over-leaping himself when mounting a horse.

These instances of strong vitality may perhaps be of some slight service to students of the human race. Doubtless many of the readers of the *Polynesian Journal* may have similar reminiscences of the vigour and bodily power enjoyed by members of this brave and powerful family of men.



THE OCCUPATION OF THE CHATHAM ISLANDS BY THE MAORIS IN 1835.

BY A. SHAND, ESQ., OF CHATHAM ISLAND.

PART IV.—INTERTRIBAL DISSENSIONS.

ABOUT a year after the *Jean Bart* episode (see *Journal of the Polynesian Society*, Vol. I., p. 200) the Ngatimutunga tribe decided to march round the coast, from their various settlements adjacent to Whangaroa, and drive the Ngatitama tribe out and take possession of Waitangi. For this there were several *takes* (causes) assigned, the last one being a *kanga* (or curse) uttered by the Ngatitama tribe against Pomare, who was at that time—Patukawenga being dead—the leading chief of the Ngatimutunga.* Pomare wrote a letter to some of the Ngatitama tribe, which they tore up, coupling the action with some insulting remarks, all of which was held to be a *kanga*. At the same time, Te Koea, a younger brother of Ngatuna (who had been seized and taken away to France by Captain Cécille of the corvette *Héroïne*), evidently aware of the strained feeling that existed, in a fit of perversity not at all uncommon to Maoris in such cases, and grieving it was said for the loss of his elder brother and the leading men of his tribe slain on board the *Jean Bart*, and who was furthermore jealous of the pre-eminence of Meremere, who had married Tapiri's wife (Tapiri having died shortly after arrival on the island), went to "the parent" Tatua or Koteriki, an inseparable ally of Pomare's, and incited him to take Waitangi (the Ngatitama portion), saying, "To

* Had Patukawenga lived there would have been no war. It was by Te Poki and Pomare that war was assented to, especially by the former. Years after, when Pomare met Te Rangitake in Wellington, in 1843, the latter reproached him severely (they were close relations) with allowing war between Ngatimutunga and Ngatitama—all being kinsmen—the former bent his head in silence, feeling he had one wrong, and said nothing.

oneone ko Waitangi—"Your land is Waitangi." Owing to its being better land than Whangaroa and its vicinity, the Ngatimutunga had long cast covetous eyes on Waitangi.

Accordingly, on arrival, the Ngatimutunga marched along the sea-beach past the Kaimataotao Pa,* situated about 400 or 500 yards from the mouth of the Waitangi River (Mangatukarewa), and made an entrenchment on the opposite or southern side. While marching past Kaimataotao, a suggestion was made to fire on the invaders, but whether from their superior numbers, or from the fact that several of them were closely related to those in the *pa*, they were not molested. After this, the invaders having completed their entrenchments, began to fire upon the Ngatitama and Kekerewai in their *pa* of Kaimataotao, in order to drive them out. In returning the fire one of the besieged killed Te Ahipaura, eldest son of Ngamate, one of the leading *kau-matuas* (old men) of Ngatimutunga. This accident, although brought on by themselves, straightway intensified the determination of Ngatimutunga to drive Ngatitama out of the *pa*, as well as to get revenge for the death of Te Ahipaura.

Hereupon happened another curious little incident of Maori custom. Raumoa,† the head chief of the Kekerewai branch of Ngatitama, became "very much grieved" at the death of his "son"‡ Te Ahipaura, and much annoyed that matters should have put on such a serious aspect. He took a keg of powder with some arms, and told Te Rakatau and others of his party to leave him—to go out and join the Ngatimutunga—and enjoined on them to be strong to fight against him. They did go out from the *pa*, but remained neutral, visiting both parties during the events which followed. Whether there may not have been an unexplained motive underlying this apparently gallant behaviour is perhaps not improbable, such, for instance, as the desire of having some one to assist the besieged outside the *pa*, in case

* In Chapman's "Centenary Memorial of Captain Cook's Description of New Zealand," published at Auckland in 1870, at page 140, will be found a sketch by the late Major Heaphy, V.C., of either this *pa*, or that erected by the besieging Ngatimutunga. It exhibits some features somewhat uncommon in a pallisaded *pa*, inasmuch as there are two towers, one six, the other four stages high, built up of wood, from which projectiles could be thrown, or muskets fired on the enemy. *Taumaihi* was the name given to these towers, but they rarely were of the height shown in the sketch.—EDITHORS.

† His younger brother Te Kaurapa was killed by the Ngaitahu at a fight which took place at Oraumoa in the South Island; hence his elder brother took the name in commemoration of the incident. He was a great warrior, and his loss was much lamented.

‡ Raumoa and Ngamate (the father of Te Ahipaura) were kinsmen; hence the "sonship."

of the worst happening. This, indeed, occurred later on, when the *Cuba* shipped all in the *pa* round to Waikeri, when one Paoro—an old chief who left in compliance with Raumoa's orders—stood between the bullets of the Ngatimutunga and their enemies, the Ngatitama, when the latter were being shipped away from the Waitangi beach, thereby causing the firing to cease, as Ngatimutunga dared not injure him.

At this time the besieged were running short of food, while Meremere and other relatives of the Ngatitama were living unmolested at Waikeri, on the north-eastern side of the island. Apprehending difficulties, the besieged had made up their mind to abandon the *pa* and go to Waikeri; whilst Meremere and party were to come round to the Awapatiki, on the eastern side of the island, and assist in covering their retreat. This subject was being discussed when the *Cuba*, the New Zealand Company's surveying ship, arrived at Waitangi in June, 1840, with Mr. Hanson (afterwards Chief Justice of South Australia) as agent for the Company, who shipped away the besieged to the north-eastern end of the island. (See Mr. Hanson's letter at the end of this article.)

The Ngatitama were taken from Waitangi on board the *Cuba* on the 17th June, 1840, and landed, some in Kaingaroa, the rest at Okawa—Waikeri being the general name for the district. This place Okawa, was subsequently a bay-whaling establishment, which was organised by M'Clutchie, mentioned in Mr. Hanson's letter to the New Zealand Company, and which is dated erroneously 12th August, 1841, whereas it should have been 1840, the letter having been published in the *New Zealand Journal* for April, 1841.

The "son," mentioned by Mr. Hanson, who "E Mare" (Pomare) wished to avenge was Te Ahipaura, who was possibly the son of a cousin and consequently a "son," in Maori custom, however distantly related, just as *whitau* represents the senior branch in descent of great-grand nephews.

The Ngatitama lost only one man named Toko during this warfare, the same poor young fellow who escaped by hiding in the chains of the *Jane Bart.* and was only saved then to lose his life about a year after. Both parties appeared contented to fire at one another in a half-hearted sort of fashion, there being so many on either side who were relatives.

Shortly after the Ngatitama and their allies had settled at Waikeri, a war party of Ngatimutunga followed round the coast, and coming upon a poor harmless Moriori killed him as a matter of course. They

then laid in ambush for others, and caught Wiremu Kingi Meremere's younger brother Pohitaka, who was out unsuspectingly shooting *tuis*. The Maoris said he died bravely like a *rangatira*, saying nothing, but merely smiled. One Tangari Te Umu despatched him with a tomahawk. This they considered to be the first satisfaction obtained for Te Ahi Paura, as Pehitaka was an undoubted *rangatira*.

After this another *taua* came and attacked the Ngatitama, and in the fight that followed, Ngakare and Kiore were shot and Tupara Te Umu wounded by the Ngatitama. Peace was then made by Tatua of the Ngatimutunga holding up his *hani*, or *taiaha*, as a sign to Meremere, who was a relation, and the latter recognising the action as a desire for peace the fighting ceased. The final cessation of all fighting however occurred late in the year 1842 * when a party of Natives, sent by the Church of England Missionaries, came from New Zealand introducing Christianity with them, which was embraced at once. Meremere and the Ngatitama sent on their part Te Rangikahaunga who readily welcomed the teachers, who were Wiremu Tamihana Te Neke, Hakaraia Te Iwikaha, and Pita Hongihongi. Among the Ngatimutunga, Nga Whairama, a leading chief and father of Wiremu Tamihana Karewa (subsequently appointed Native teacher by Bishop Selwyn), embraced Christianity, and with him all his adherents. Nga Whairama was induced to do so from having heard that Te Rangitakē of Waikanae in New Zealand had adopted Christianity. Pomare immediately after this went to Wellington, where his arrival on the 24th October, 1842, in a brig called the *Hannah* is recorded. When there he received from the Natives a large proportion of the money paid to them by the New Zealand Company for Port Nicholson, with part of which he purchased horses (hacks), the first landed on the Chatham Islands. Pomare's section of the Ngatimutunga owned all the land where Wellington is now built, from Waipiro, the little stream which formerly ran down Sydney Street near the House of Assembly, round to and including all Te Aro end of the city.

Following the first mission party came another under the Rev. Mr. Aldred of the Wesleyan denomination, who brought with him

* There is some doubt as to the exact date at which the teachers from New Zealand landed at the Chatham Islands. His Lordship the Primate of New Zealand (then the Rev. O. Hadfield) who sent them there informs us that he cannot fix an accurate date, but that he "baptized the principal chief, Wi Piti Pomare, at Waikanae, on the 7th April, 1844. To the best of my recollection, he arrived there with the three teachers I had sent to Chatham Islands about two months before that date. The teachers were there for two or three months at the most." See Note 2 at the end of this paper.—EDITORS.

Mohi Te Ikaherengutu, Tamati Te Tawarahi, Wiremu Upo and a boy, Hamiora, who were landed from a schooner of which M'Clatchie was master, at Okawa in 1843. Finding that the natives of that district had embraced Christianity under the auspices of the Church of England, the party went to Hawaruwaru, where the Ngatihaumia *hapu* became Christians, and from thence continued their journey to Tupuangi, where the Ngatihinetuhi and Ngatiaurutu also embraced Christianity. The rest of the Ngatimutunga all accepted the teaching of the gospel with the exception of the Ngatikura *hapu*, who with one exception remained aloof.

The advent of Christianity appeared—as described years after by those who took part in these scenes—to have been an inexpressible relief to the Maoris, and most certainly it was so to the Morioris, who through its means realised, that although in bondage, they no longer stood in immediate danger of being killed—still, however, the restless roaming spirit of the Maoris could not subside at once.

PART V.—THE RESIDENCE AT THE AUCKLAND ISLANDS.

OWING to the limited area of the Chatham Islands, taken together with the fact that many of the Maoris did not obtain land in their own right, a desire for an extended field of operations grew up amongst them. Tauru Matioro—who was found as described by the Maoris on their arrival at Whangaroa in November, 1835, living there with a mixed sealing and whaling party—had it appears visited the Auckland Islands (called by the Maoris Maungahuka) with a sealing expedition prior to this. Owing to his representations, Patukumikumi, his father-in-law, with a number of the Ngatimutunga, taking their Moriori slaves with them, joined him in chartering a Sydney brig named *Hannah* (name of captain unknown, but said by the Maoris to be “Maero”) and proceeded to those islands.

Almost immediately after landing, a party proceeded, with one Motu-karaka, a chief, to *takahi* (take possession) of the island. On going over it, however, they found it was peaty, bleak, and evidently quite unsuitable for them to live on. Accordingly Motu-karaka and Tangari Te Umu (it does not appear certain if there were any more) went back on board the *Hannah*, with the intention of returning to the Chatham Islands. The captain, fearing that the rest would get on board and compel him to take them back also, weighed anchor and returned to Waitangi, leaving the greater number to get on as they best could at the Auckland Islands.

As far as can be ascertained they arrived at the Auckland Islands some time in the beginning of 1843, for they say the Gospel had only been introduced a short time among them when they departed thither. Possibly this was in the autumn, or otherwise they could not have had potatoes and seed, which they certainly took with them.*

According to the Maori account they could only find one part of the island where potatoes would grow. They used some plant—as they described it—with a leaf like a turnip, as a vegetable. *Pauas* (mutton-fish) did not appear to flourish there, but there was a great abundance of mussels, large and small (*kuku* and *taore*). Of fish they allege there were only two kinds obtainable, one fit to cook (called *kokopu*), but the other full of a kind of thread-worm (*ngaio*) penetrating through the flesh, which they in consequence dared not eat. The islands abounded in sea-birds, including two large kinds of albatross (*tataki* and *hirara*), which built on an adjacent island to the south. The young of all these kinds of sea-birds they took in their season, just before they were prepared to fly. Further, there was (they said) a stout-leaved plant growing there which they used as flax, there being no New Zealand flax natural to the island.

The names of the Maoris left on the island were:—Te Patukumikit and his wife Tapirirua; Tapae and his wife Ngapera; Tauru-Matioro and his wife Ngawhanga; Tapae's children, Unaiki (female), Hapua, Kauri, and Te Ahirata (males), all born on the island; Toenga Te Poki and his wife Potae; Tanumia and his wife Tahunga; Ngakare† and his wife Piro; Ngapongi and his wife Tuku; Poni and his wife Ngaruma; Whirinaki and his wife Pouaka; Epiha Pakau, Mapu, and Waiwhero (all three males); Ngaki (female), with some children. Twenty-three Maoris altogether who went there.

The Morioris were: Males—Takoroa, Tarere, Tamaehanga, Tapepeke, Tamaaroaro, Pakautu, Marakapia, Tarakihi, Meke, Pita-Rangite-muia, Matai, Ngatiawa, Ta-moko-tu-a-he, Hange, Tiemi; Women—Kahoki, Hakina, Tongarei, Hine-kutu, Te Kore, Hine-makōkō, Porou, Rohana, and Taha pātū; twenty-five of them in all.

According to their story they had been on the island about two years when the Enderby whaling party arrived and occupied the

* According to Mr. Printz's account, their arrival at the Auckland Islands was either in October or November, 1842. See Note 2 at the end, where the fact of their having potatoes is accounted for in another way.—EDITHS.

† His daughters married to Tapae and Matioro.

‡ Pitoone, former name. He took the new name in commemoration of the death of his relative Ngakare, shot in the war with Ngatitama.

island with them.* Some time after the arrival of the Enderby settlers, one Toenga Te Poki became jealous of the influence exercised by Tauru Matoro; and being of a very impulsive and turbulent disposition, raised a disturbance with Tauru, whose cause was championed by his father-in-law, Toenga's cousins Tapae and Tupara and others. The quarrel commenced by one of them saying to Matoro's wife: "The name† of your son Pēpē (baby) has been killed by Toenga, and I saw him and his wife Potae make a fire and eat part of it." This naturally raised the indignation of Matoro and party, as it appeared to be a piece of wanton malice. Not content with this, Toenga armed himself, and later on having gained the assistance of Ito-one, or Ngakare, and a Moriori or two whom he induced to join him, intended to attack Matoro. On their advancing to the attack, Matoro fired and killed Ngakare, which so terrified Toenga that he ran away in affright. Patukumikumi with his daughters had gone, apparently for safety, to some little island in the harbour, and from there they saw Toenga and others coming one morning in a whale-boat to where they were dwelling in a small *whare*. As Toenga evidently had hostile intentions, Patukumikumi loaded his gun, and lying flat on the floor of the house with the muzzle of his gun protruding, waited until the boat grounded. As Toenga was proceeding to land, Patukumikumi sent a bullet smashing through the boat, which so alarmed Toenga that he and his party beat a hasty retreat. Seeing this, Patukumikumi's daughter Ngawhanga, who also had her gun loaded, did not fire as she had been on the point of doing; they were quite satisfied with the retreat of the enemy.

After the death of Ngakare, Toenga was in great fear for his personal safety, and much ashamed of fighting against his cousins. He had no adherents, and shortly after these occurrences a stray vessel calling in, he and his wife were brought back to the Chathams.‡

As long as the Enderby settlement continued on the island the Maoris seemed content to remain, but when the settlement broke up in 1852, Matoro with a section of his party went to Stewart's Island in a cutter of Governor Enderby's named *The Auckland*. They landed

* This must be incorrect for Governor Enderby and his party landed at the Auckland Islands, 4th December, 1849. See Note 3 at the end.—EDWARDS.

† Really "the pet pig named after your son Pepe."

‡ Toenga managed to kill two Moriori slaves belonging to Matoro. Both parties entrenched themselves during their quarrel. Mr. F. R. Chapman in his interesting paper "On the Islands South of New Zealand," *Trans. N.Z. Inst.*, Vol. XXIII., p. 500, says: "On the point opposite this (Ewing) island there was a large *pa* when the Enderby settlers arrived. . . . They were numerous to alarm the settlers, but kept the peace and left when the settlers reached the place." This *pa* is on the eastern headland of Port Ross.—EDWARDS.

at Port Adventure and dwelt there with the South Island Natives for some time, leaving the brothers Tapae and Tupara with their wives and families at the Auckland Islands.* (See Note 5.)

In the meanwhile their relatives in the Chatham Islands hearing of the break up of the settlement and of the death of their friends, chartered the *Lalla Rookh*, brig, 155 tons, Ward master, at a cost of 100 tons of potatoes, and in March, 1856, went *via* Port Adventure, Stewart's Island, to bring them back to the Chatham Islands. They first picked up Matioro and all his people, including the Morioris at Stewart's Island, and then went on to the Auckland Islands.

Tangari Te Umu, Petere Roiri, and others went from the Chatham Islands in the brig to fetch their friends back. Arrived at the Auckland Islands a difficulty awaited them, highly illustrative of Maori procedure and character. This incident was detailed by an old lady, the relict of Tapae, only recently dead. After landing, a very great *tangi* (wail) commenced on both sides, a mixture of love for the living and sorrow for the dead. The old lady in question—Ngapera—with her husband and others felt aggrieved at having been left alone in the island when Tangari Te Umu (her husband's younger brother) and others left them to shift for themselves, and went back with the vessel which brought them to the Auckland Islands. Although secretly rejoiced at the arrival of the vessel, it was not deemed proper to show it. In the first place she armed herself with a good stick, which her mother observing, admonished her to be careful and not to injure any one. Thus armed she sallied out, and addressing her nearest connections more especially (knowing they could not retaliate), poured forth a torrent of invective. "Yes," she said, "you have come now after all these long years to fetch us away. You left us here to die. I will not go back with you. I will die on the land where you deserted me," Whereupon, to give point to her scolding, she came down with her stick on the head of her unfortunate brother-in-law, causing the blood

* At page 389 of Sir G. Grey's "Ngamotestatea" will be found an old Maori *waiata*, or song, which Sir George alludes to in the following note:—"In 1852, when the European settlement on the Auckland Islands was about to be broken up, the Natives sent this song in a letter to Sir G. Grey, to indicate their hope that he would still occasionally visit the islands; although, from their deserted state, when such an unexpected visit took place, it was doubtful how many of them might be alive." Three of Her Majesty's ships visited the Auckland Islands during the time the Maoris lived there, viz., the *Fly*, the *Havanah*, and the *Fantome*, the latter in 1852. Mr. Ro. Carrick tells us that "In a short narrative of the cruise of H.M.S. *Fantome*, written by Dr. E. R. Malone (London, 1854), it is stated that in the year 1852 the ship visited the Auckland Islands for the purpose of attending upon the breaking up of the Enderby settlement, and that during her stay the Maoris applied to be taken off the island and landed in New Zealand, but were refused."—EDDROM

to flow, and following it up by assailing others in like manner, all of whom meekly submitted. "They dared not touch me," she said (with a grimace of mingled fun and conceit), "I was such a *rangatira*." She was really senior in descent to them. After she had vented her displeasure, her husband Tapae declared that he also would die in the island, to the great consternation of the rescue party, who for some time did not know what to do.

At last Tangari could stand his brother's obstinacy no longer, and with a shout of pretended fury rushed at Tapae, seized and carried him out of his house bodily. Seeing that active measures were being taken, and doubtless glad of a decent excuse to yield, he said, "Let me alone and I will leave with you," to the great joy of all. Accordingly all proceeded on board, but the termagant old lady declared that they made her tipsy with liquor, and so by that means got her on board—a somewhat ridiculous termination to her opposition!

Before returning they exhumed, and afterwards brought away with them to the Chatham Islands, the bones of their dead. They arrived at their old home after about three weeks' absence, and all settled down at Waitangi. True, however, to his wandering instincts, Matoro only stayed there a short while, and then went back to Waikanae, in New Zealand, where all his wanderings ceased.

From that time until 1868 the Maoris apparently settled down in peace and quietness, devoting themselves to trading with the settlers who commenced to arrive, and to cultivating the soil, especially distinguishing themselves in the growth of potatoes, for which at one time they found a most excellent market in the goldfields of Australia. But their previous wanderings had engendered a spirit of unrest, and soon after the escape of Te Kooti from his island prison at the Chatham Islands, all of the Maoris, with the exception of a few, returned to their old homes in Taranaki, New Zealand, where they now live. This migration occurred in 1868; and it was in accordance with a *matakite* (or prophecy) that they should do so.

NOTES.

1. The following is the quotation from Mr. Hanson's letter referred to in the text. It was published in the *New Zealand Journal* for April, 1841, and is dated Port Nicholson, August 12th, 1841, (or 1840, as Mr. Shand points out). He says:—

"In my letter of the 15th June, I informed you of my having completed the purchase of the Chatham Islands from E Mare (Pomare) and the chiefs of Ngati-mutunga, and of my purpose to put a stop to the existing war between the Ngati-mutunga and Ngati-tama tribes, by removing the latter from the *pa* in which they were enclosed.

"The day fixed on for the removal of the people was the 17th June. On the morning of that day I directed the captain of the *Cuba* to send on shore all his boats, and procured the loan of two others from an American whaler, whose wreck I detailed in my last letter. . . . About nine in the morning the boats put off under the direction of Mr. Macathie, and at the same time I went ashore in his gig. . . . On landing I went to the *pa* where E Mare and the principal chiefs of the besieging party were stationed, watching with great indignation the proceedings of the boats. He addressed me angrily, demanding what right I had to interfere, and threatened to follow up the others and exterminate them, but I eventually induced him to send orders and stop the firing. I watched with great anxiety the proceedings on the beach where the boats were being loaded with the women and children from the *pa* under a constant fire of musketry. Fortunately the presence of mind and resolution of Mr. Macathie, aided by the orders of E Mare to cease firing freed me from my apprehensions. Muskets were still fired into the air. The removal of the party occupied nearly three hours. The women, children, and old men were removed first, and after them about forty fighting men. Before leaving the *pa* they had set fire to their sacred houses where the bones of their dead chiefs were preserved. They were all in fighting costume, that is, perfectly free from clothing, their bodies painted and their heads adorned with feathers, and cartouche box round the waist, musket and tomahawk in hand. . . .

"Scarcely had the last man left the besieged *pa* when it was filled with the besiegers, and almost instantly set on fire in every quarter. Before having performed this act of revenge and triumph, they mustered on the beach and commenced a war-dance. I had hoped that all was over, but the folly of Coffee, the interpreter, who from his having married into the besieged tribe had become half a Maori, and who encouraged the men in the boats to cheer and discharge their muskets, drew a fire from the party on the beach which had nearly proved fatal.

"As soon as the boats had reached the ship, the gig came to fetch me off; before it arrived however, the wife of E Mare came to me on the part of her husband to beg that I would leave Mr. Faddy—the doctor—on the island, to retain possession of the island.

"I was highly rejoiced at having been the means of saving 180 persons—which was the number we brought off—from certain death. . . . The forbearance of E Mare under the circumstances was highly creditable to him, although it is true the war originated in an unprovoked act of aggression on his part, though no doubt he felt himself fully justified, and he was eager to avenge the death of his son. He was well aware from the state of the besieged party that a few days would have put him in possession of the *pa* by starvation. . . .

"As soon as I got on board we weighed anchor and sailed . . . but a gale coming on from the eastward, which lasted a week, it was not until the 23rd that we succeeded in landing about 80 of the party at Kaingaroa. The remainder we landed at Waikati on the morning of the 26th."

2. Some trouble has been taken to fix the dates of events connected with the Maori occupancy of the Auckland Islands, but the result is not entirely satisfactory. We are indebted to several gentlemen who have assisted in this inquiry. The results are briefly given as follows:—As stated in the text, the Maoris believe that they landed on the islands early in 1843. Mr. John Hay, of Southland, very kindly made inquiries amongst the old settlers in that part of New Zealand in reference to this subject, and obtained from Mr. George Printz, of Riverton, the following information:—"In the month of October, 1842, the schooner *Scotia*, Captain Ward, on a sealing cruise to the Auckland, Campbell, and Macquarie Islands, landed a sealing-party on Enderby Island, in Port Ross, Auckland Island. With this party, some two hundred baskets of potatoes were landed and placed in a cave on Enderby Island. Soon after, the party sailed down the coast to Carnley

Harbour, at the southern end of Auckland Island, where they built huts and commenced operations. No Maoris were on the island at that date. In the following month of November the sealers were surprised to see three boats coming up the harbour and making towards their camp. They surmised that these must belong to another sealing-party working on another part of the island, but to their great astonishment the boats turned out to be manned by Maoris, headed by a chief named Matioro. The Maoris remained a few days, and then took their departure for Port Ross, after impressing the sealers into their service. On arrival at Port Ross the sealers were surprised to find that their potatoes left there were rapidly being consumed by Matioro and his party, consisting of some thirty Maoris and their wives and children, together with about the same number of Moriori slaves, of whom the greater number consisted of young men and women. Matioro and his people were well provided with a large and varied supply of provisions, consisting of flour, tea, sugar, biscuits, bacon, and a large quantity of spirits—mostly rum. They had three whaleboats, and were well supplied with guns and ammunition, evidently taken from the French whaler *Jean Bart* they had seized at the Chatham Islands." Mr. Hay goes on to give Matioro's account of the taking of the whaler as communicated to Mr. Printz, which in its main outlines is in conformity with the story already published in this *Journal*, though differing in detail. Mr. George Printz was a boy of fifteen with the sealing party at the time of the occurrences just related, and he believes the date of the Maori arrival at the Auckland Islands to be quite correct; Captain Stevens, another old Southland settler corroborates it as far as he is able.

3. Dr. Hocken of Dunedin very kindly supplies the following note from Enderby's work. The ship *Governor Enderby* conveying Mr. Enderby, the Lieut-Governor of the Auckland Isles, sighted the Western coast on the 2nd December, 1849, and was piloted into Laurie Harbour (Port Ross) on the 4th by a New Zealander. There were seventy of these people on the islands who had been brought by a Colonial vessel from the Chatham Islands, about eight years previously; thirty of them under a chief named Matioro on Enderby Island; twenty-five under another chief named Manature on the main islands, and the others were independent. They possessed many hogs and had enclosed and cultivated a considerable quantity of land. To prevent any possibility of future disputes, the Governor deemed it advisable to compensate them for what they considered to be their rights, and they surrendered to him all claims to any hogs and to all the land, whether enclosed or otherwise, retaining for their own use during the coming winter the growing crops. He also engaged the whole of the Maoris in the Company's service, the two chiefs as constables, the other men as labourers, at moderate rates of wages, but quite equal to agricultural wages in England. The chiefs appeared to understand their duty, and in one instance where the Maori dogs had been worrying the sheep, Matioro gave orders for the destruction of six of them."

4. Mr. F. R. Chapman of Dunedin, also adds the following notes, which he obtained from Mr. Thomas Younger of Picton, who was one of the Enderby settlers. "When we got close into the island, to our surprise we saw a boat coming off from the point opposite Ocean (Ewing) Island, and with more astonishment found it to be manned by three or four Maoris completely naked, with the exception of a bit of sealskin wound round their loins. They were painted and had feathers in their hair, and had one woman amongst them. One of them came on board whilst we were still outside, we had a Maori sailor on board, who asked him to pilot us in, and from that day he was called Pilot Jack—a savage looking Maori he was. The sailors first took him and dressed him in some of their clothes; he then took charge of the ship and piloted us right in. We anchored between Shoe Island and the (Maori) settlement. . . . We came across a Maori *pa* a quarter of a mile to half a mile from Deas Head; there was a very old Maori there, and perhaps

a couple of dozen altogether in the *pa*. . . . I never went to the point opposite Ewing Island, but there were a good many Maoris living there; they used to come in great numbers, one night so many came that we were under arms all night, armed with flint-lock Brown-Besses—all passed off however without disturbance—there were fully thirty or forty men that came over at that time, but they had no guns with them. . . . I made small contracts with the Maoris for road works; they used to carry up the gravel from the beach in sacks. . . . Sir George and Lady Grey visited us in H.M. Ships, *Fly* and *Havannah*. . . . I never heard that the Maoris had to be paid for their land. We all got on well together, the Maoris—as Maoris—were exceedingly good, and only occasionally did a little trouble arise through drink, between the sailors and Maori women. . . . In all there were about 100 settlers, including women and children. . . . Some of the Maoris went away with me about a year after the formation of the settlement, and about a year before it was broken up. The chief Matoro and his wife, named Kuini, were some of those who went. She was a person of superior rank. On one occasion an extraordinary thing happened. I found the Maoris hunting about the bush for something, but I could not understand from their imperfect English what it was they were searching for. Suddenly I came across Kuini, in a tree; she had just swung off, hanging herself by her scarf. A Maori sprang up the tree and let her down. I saw her later with her sister, she said: "See that"—showing me a bag of money—"me mate, moni mate"—i.e., "me dead, money dead." She added that next time she would drown herself. I did not understand the expression, but she made motions signifying that the money would be buried with her. The fact was that the sailors had taken liquor and gone amongst the Maori girls, and Matoro had accused his wife of this. The Maoris all left soon after us, I understood."

5. In answer to enquiries as to whether any knowledge still existed at Stewart's Island as to the residence of Matoro there, the Rev. Charles Connor very kindly made enquiries for us, and replies from Paterson Inlet as follows:—"I have ascertained, principally from an old man named Moses or Mohi te Kiekie, that Matoro and his party came from the Auckland Islands in a cutter to Port Adventure, on the East Coast of Stewart's Island, about the year 1854. This cutter was commanded by a man named Whitelock, whose son is now living in Colac Bay (Southland), and his daughter was the late Mrs. John Newton, whose husband still resides at 'The Neck,' Stewart's Island. The party consisted of Captain Whitelock—the only European on board—Matoro himself, and three or four other Natives belonging to Matoro's tribe. Mohi te Kiekie and Henere Kingi saw them come ashore, and heard from them their story. . . . It was on account of a war that had been raging between Matoro's tribe and the others that the former fled in a vessel (name unknown) to the Auckland Isles. Enderby found them there in 1849, and they continued there for some years after. I cannot ascertain when Matoro first arrived at the Auckland Isles; they said they left because they could get nothing to eat but seals' flesh. They tried to grow potatoes, but failed; nothing would grow. Matoro chartered a schooner called the *Maria*, and returned to the islands for the rest of his tribe, in all about thirty, and arrived a second time in Port Adventure, about the year 1854. He with twelve others and some children returned very soon afterwards to Wellington in the *Lalla Rookh*, commanded by Captain Watt. [This statement somewhat conflicts with that in the text, but the latter being the account of the actual actors in the affair is probably correct.—EDITORS.] Those who remained on Stewart's Island all died—there is not one of their descendants left. There is a man named Rita Paewhenua (see Note 6), who belongs to the Ngatiawa and Ngatikahungunu tribes, living at Ruapuke Island; his father was one of the chiefs engaged in the war at the Chatham Islands before Matoro left."

6. At the request of Mr. John Hay, Mrs. Maurice Topi, of Ruapuke Island, obtained from Rita-Paewhenua some information, which is summarised as follows: "The Maoris went to the Auckland Islands in the schooner *Hannah*, of Sydney, an English vessel. There were from forty to fifty of them, and they landed at Port Ross two or three years before Governor Enderby. They lived on fish, &c., and tried to grow potatoes, but they would not grow well; they also introduced some flax plants from the Chatham Islands, which are said to be growing there now. While they were on the island they had a war amongst themselves, which was brought about by Toenga, who killed a man named Pitoone. After the fighting Toenga returned in a brig to the Chatham Islands. Rita gives the names of several of those who went there, which agree with those in the text. The reason they left the island was that they could get no food to grow, nor buy any after the Europeans had left. Matioro and several others came to Stewart's Island in a cutter called the *Auckland*, belonging to Governor Enderby, and settled at Port Adventure with the South Island Natives. There were two brothers named Tangari who came from the Chatham Islands in the brig *Lalla Rookh*, and took away their elder brothers, their wives and families. They also went to Stewart's Island, and took Matioro and his friends back to the Chatham Islands."

7. Mr. John Hay also obtained the following information from the Maoris living at Oraka, Southland, and principally from Maika Kaniera, who lived at Port Adventure in Stewart's Island when the events occurred:— . . . "About the year 1853 or 1854, or the year in which Mr. Mantell came to the Bluff to purchase the Murihiku Block [Mr. Mantell made payments to the Maoris in February, 1854, see Alex. Macky's 'Native Affairs, South Island.'—EDWARDS] a schooner called the *Mary Ann*, from Wellington, went to Port Ross, Auckland Islands, and brought away eight Maori men, ten women, and some children, also five Moriori men, six women, and one child, and landed them at Port Adventure, where they lived for some time. In the following year—end of 1854 (?) or 1855 (?)—a brig named the *Lalla Rookh*, Captain Watt, came from Wellington to Port Adventure and embarked all the surviving Maoris—followers of Matioro—with the exception of two, a Maori and his wife, and set sail for Port Ross, where the remainder of the party were embarked, and the brig then took them all to the Chatham Islands. The same brig was evidently carrying on a smuggling trade. Through representations made by the late Rev. Mr. Wholers, of Ruapuke, some time afterwards, on her arrival at Sydney, she was seized by the Customs authorities and sold. Four Maoris and one Moriori died at Stewart's Island. Of the two left behind by the brig, the woman died at Port Adventure and the man at Mataura, Southland."

EDITORS.





THE TREE-FORT OF THE MUAUPOKO TRIBE OF MAORIS, AT WHAKAHORO.

By **ELSDON BEST.**

THE following is the only case in which I have heard of the Maori making use of a tree-house or fort :—

In former times, before the invasion of Ngati-toa, Ngati-raukawa, and Te Atiawa, the country between Paekakariki and Manawatu, on the west coast of the North Island of New Zealand, was occupied by the Muaupoko tribe. One of their settlements was at the Whakahoro clearing, situated on the Waikawa River, a short distance from the present township of Manukau. These people were often harassed by the war parties of Ngatiapa and other tribes, even by the Ngati-kahungunu of Wairarapa, who reached this coast by the old war trail across the Tararua and Hanawera Ranges. As a means of defence, and to insure the safety of their women and children, the Muaupoko of Whakahoro constructed a tree-village or fort, in the tops of three immense *kahikatea*, or white pine trees, situated at the northern side of the clearing. Beams were laid from fork to fork of the three trees, and upon these was laid a platform, upon which the houses were erected. A fence encircled the whole stage, and stores of food and water were always kept in this aerial *pa*. Upon the platform were piled heaps of stones, which were hurled down upon the enemy when he approached the trees. The adjoining clearing has been cultivated from ancient times, and on the approach of a *taua* the Muaupoko retreated to the tree-fort, pulling the ladders up after them. As the platform was situated fully fifty feet from the ground, the besieged might well defy their enemies as long as their food and water held out, for in those days guns were unknown weapons in the south.

When, however, Te Rauparaha arrived in the district with firearms, the days of the tree *pa* were numbered. The children of Kupe could then see that the position was untenable, and therefore they declined to remain aloft to be shot like birds—" *Me he pupuhi manu,*" as my informant has it.

The site of this fort was pointed out to me some thirteen years ago; but on revisiting the spot lately I found but one of the trees remaining. The circumstances are still related by the old people of the Ngati-wehiwehi *hapu* of Ngati-raukawa, and by the Muaupoko of Horowhenua and Poroutawhao.





THE ASIATIC ORIGIN OF THE OCEANIC NUMERALS.

BY THE REV. D. MACDONALD, EFATE, NEW HEBRIDES.

	Malagasy.	Java.	Samoa,	Santo. (Rev. A. Mac- donald.)	Mallicolo, 1. (Rev. J. Gillan.)	Mallicolo, 2.
1	<i>isa, iray</i> <i>isaka, iraiaka</i>	<i>sa</i>	<i>tasi</i>	<i>tewa</i>	<i>tes, san</i>	<i>te</i>
2	<i>roa</i>	<i>loro, roro</i>	<i>lua</i>	<i>rua</i>	<i>ru</i>	<i>rua</i>
3	<i>telo</i>	<i>tálu</i>	<i>tolu</i>	<i>tolu</i>	<i>tul</i>	<i>til</i>
4	<i>efatra</i>	<i>papat</i>	<i>fa</i>	<i>vati</i>	<i>wits</i>	<i>fât</i>
5	<i>dimy</i>	<i>lima</i>	<i>lima</i>	<i>lima</i>	<i>lem</i>	<i>limi</i>
6	<i>enina</i>	<i>nânâm</i>	<i>ono</i>	<i>ono</i>	<i>won</i>	<i>on</i>
7	<i>fito</i>	<i>pitu</i>	<i>fitu</i>	<i>pitu</i>	<i>mbut</i>	<i>ntit</i>
8	<i>valu</i>	<i>wolu</i>	<i>valu</i>	<i>olu</i>	<i>wil</i>	<i>oal</i>
9	<i>sivy</i>	<i>sanga</i>	<i>iva</i>	<i>siwo</i>	<i>su</i>	<i>hhēpi</i>
10	<i>folo</i>	<i>puluh</i>	<i>sefulu</i>	<i>sunowul</i>	<i>esnavil</i>	<i>hhangatil</i>
11	<i>iraiaka</i> <i>amby ny</i> <i>folo</i>	<i>suwâlas</i>	<i>sefulu</i> <i>ma le</i> <i>tasi</i>	<i>sunowul</i> <i>rav tewa</i>	<i>esnavil</i> <i>dromon</i> <i>san</i>	
12	<i>roa</i> <i>amby ny</i> <i>folo</i>	<i>rolas</i>	<i>sefulu</i> <i>ma le</i> <i>lua</i>	<i>sunowul</i> <i>rav rua</i>	<i>esnavil</i> <i>dromon</i> <i>eru</i>	
20	<i>roa-polo</i>	<i>rongpuluh</i>	<i>lua fulu</i>	<i>nowuli</i> <i>rua</i>	<i>esnavil</i> <i>eru</i>	
100	<i>zato</i>	<i>atus</i>	<i>(selau)</i>	<i>(level)</i>	<i>gut (ngut)</i>	
1000	<i>arivo</i>	<i>ewu</i>	<i>afe</i>	<i>rowuna</i>	<i>(ngut vasnivil)</i>	

BY comparing these with the numerals found in other dialects or languages of Oceania, we may make an endeavour to ascertain their original forms, that is, the forms of these words in the Oceanic mother-tongue.

ONE.—In Malagasy *isaka, iraiaka*, are formed from *isa, iray*, by attaching to them the well-known Malagasy (and Oceanic) formative suffix *ka* (see “The Malagasy Language,” by G. W. Parker). This explains Epi *saka*, Mallicolo *soka*, Efate dialect *sikitika*, New Guinea *dik*, Mangarei *isaku*. *Sikitika* is a reduplication, in which the numeral is pronounced both *si* and *ti*—without the suffix *ka*, in the

believe that *ira(i)* is the same word as *isa*. The *i* is found suffixed same dialect, the numeral is *ite*. Efate *sikai* suffixes *i* to the suffix *ka*, and this suffix occurs also in Malagasy *iray* (i.e. *irai*); and I also in Epi *tai*, Eromanga *sai*, Cayagan *tadday* (*tadai*). This last *tadai* has the prefix *ta* or *t'* which is seen in Mallicolo *tes*, and in Samoan *tasi*, which Bopp, I believe rightly, thought a demonstrative particle. Another prefix is seen in Vaturanga *kesa*, Tanna *kadi* (dialects *keri*, *kwati*, *kirik*, *kilik*, *d* to *t*, *r*, and *e*), Anudha *kedha* (the *dh* like *th* in that). The Mallicolo *san* has the suffix *n*, seen also in Ceram *san*, Pelew *tong*, Marshall Islands *thuon* (*thong-ul*, 10; i.e. one-ten). Compare Malagasy *singa*, and with Mallicolo *soka*, New Guinea *dik*, Efate (*siki*-) *tika*; compare also Malagasy *toka*. With *tadday* compare Malagasy *tsirairay*, as to the prefix. It would thus appear that the original word in the Oceanic mother-tongue was a dissyllable (Malay *asa*, *kisa ista*, *ida*, Malagasy *isa*, *ira(i)*, Timor *aida*, Savu *aisa*; while in Epi the word occurs in one dialect both as *taga* and *rai*, and in another both as *tai* and *ri*), of which the final syllable began with a consonant, now found as *s*, *t*, *r* (and *l*), *th*, and *d*. Of these consonants, *d* is probably the original in this word.

Two.—In this word the initial consonant in the above table is prevaillingly *r*, which is of necessity *l* in Samoan. The *r* was, as is in the highest degree probable, the original form of this consonant in the mother-tongue. This *r* has become *l* as in Samoan, and *d* as in Malay *dua*, or *duwa*. In the Maori, *rua* is the common form; but *rie*, and *rienga* also occur dialectically; *rie* may answer to *rua*, Celebes *dia*, Tambora (*ka*)*läe*, Mangarei (*lo*)*lai*; but *rienga* has the suffix *nga* (for *na*) already noticed under the word "one." Vaturanga *ruka*, Malagasy, (Sir Joseph Banks) *rica*, have the suffix *ka* above noticed under "one."

THREE.—As the above table indicates, *telo*, &c., *t* and *l* were the original consonants of this word in the mother-tongue. The Maori *toru* has of necessity *r* for the original *l*, and the Maori *tengi* seems to compare with the Gilolo *sangi*: it is worthy of remark that in Ambrym, Laman (off Epi), Eromanga, Tanna, and Aneityum, as in *sangi*, the initial consonant of this word occurs as *s*. Malay *tiga* has *ga* for *ka*, the suffix already noted under the words "two," and "one," and compares with Aneityum *seik* (dialectically *seij*, *k* to *j* as usual in Aneityum). In both *seik* and *tiga* the *l* has been elided before the suffix (*ka*), so in *tengi* and *sangi* before the suffix (*n*) *ngi*.

FOUR.—It is beyond doubt (1.) that *t* was the final consonant of this Oceanic numeral in the mother-tongue (Malagasy dialects *effat*, *effats*, *efar*), (2.) that its penultimate consonant was a labial, and (3.) that there was a syllable before this penultimate consonant, Tagala *apat*, Malay *ampat*, dialect *enpa*, Savu *uppah*, Batta *opat*. In Samoan *fa*, Bouru *pa*, *ha*, the final *t* is elided.

FIVE.—The final consonant of this word in the mother-tongue must have been as the table indicates *m*. As to what the initial consonant was originally the question is more difficult, and by no means settled in favour of *l* as the table suggests. In Bakian (Epi) it is *jimo*, *jumo*, or *lino*, and the Pelew has *in*, and Ceram has *nima*. But this throws little light on the matter. In Aneityum the word occurs as *ikma* or *ijma* (for *kima* or *jima*) and in that language *k* is changed to *j*, as already noted above under the word “three.” The question then is whether in this word for “five,” which means also in many dialects “hand,” that is the five fingers, the *k* or the *l* (*d*, *j*) is the more original. Evidence will be adduced below to show that this question must be decided in favour of *k*. The word in Vaturanga is *kima*, and *jehe*, in Gao *kame* and *lina*.

SIX.—The Java *nânâm* is a reduplication. This word in Malay is *anâm*, Tagala *anim*, Bissayan *unum*. Like the final *m* in these words the final *na* of Malagasy *enina* is a suffix. Samoan *ono*, like Malagasy *ene* (Sir Joseph Banks) does not show this suffix. See further as to this suffix below under the word “nine.” The Mallicolo *won* suggests that an initial consonant in this word has been lost in many of the modern dialects. Bopp regarded Tahiti *fene* as from a form *hene* for *sene*. But *fene* compares rather with Mallicolo *won*, Ceram *wonen*, Gilolo *butanga*, Tembora *bata-in*, Pelew *malong* (= *butanga*). The Pelew *lollom* (= *nânâm*), Malagasy *ene*, &c., have not this initial consonant, while Sula *gane*, Guham *gurum* have the prefix *g'* (i.e., *k'*) instead of it: the *f* therefore in *fene* is a prefix like the *ma* or *m'* in *malong* of which *m'* is, I believe, the original form. This is a well-known prefix to Oceanic numerals. Is the *n* in *ene* &c., the original consonant of this word, or a variant of a consonant more original? Gilolo *butanga*, Tidore *rora*, Mangarei *daho*, Guham *gurum*, Caroline *hol* and others, show that the answer to this question can only be uncertain till other evidence be adduced to show that the original consonant was *t* and not *n*.

SEVEN.—The table shows *pitu*, *fitu* the prevailing form of this word in Oceanic, and the Mallicolo *ntit* or *tit* (Malagasy, Sir Joseph Banks, *titou*, i.e., *titu*, Mysol *tit*, Malay *tuju*) is the same word, the labial having been changed into a dental as it often is in that dialect. The same form of the word is seen in Sirang *titura* (the *ra* being a suffix as in *takura*, 1). In *tuju* the final *t* of the word is changed to *j*. There can be no doubt that *pitu* or *fitu* is the more original form, the labial in this case having the priority.

EIGHT.—In the table *valu* is the most incorrupt form, but Savu *panu* compared with Atshin (Sumatra) *lappan* (*lapan*), Malay *de-lapan*, or *se-lapan* show that *n* was probably the original final consonant, and not *l* (as in *valu*, *balu*, Caroline *ual*, and *uan*), and that *lapan* is the fuller form from which by elision of the initial syllable, both *panu* and *valu* come.

NINE.—The forms in the table are all from one original which occurs in a more incorrupt form in Tagala *siyam*, Bissayan *siam*. The initial *s* is elided in Samoan, and has become *h* in Mallicolo (2). The final *m* in *siam*, which we have already seen under the word "six," as a suffixed particle, has been changed in this word in Malagasy and Samoan to *v*, Mallicolo (2) to *p*, Santo to *w*, and merged into the vowel in *su*. In *sanga* it has become *ng*: compare under the word "six," above.

TEN.—Stripping off the prefixes from this word in the above table we have it as *fulu*, *puluh*, *wul*, *vil*, and *til*. In the Mallicolo *til* we notice the same interchange of *v*, or *b*, and *t* as appeared in *tit*: see above under the word "seven." In Bouru the word occurs as *boto*, Amblaw *buro*; Santo *bulu*, *fulu*, *fura*, *ula*; Mallicolo *pur*, *ful*, *bur*, *b'*; Savu *bo*, *uru*; Ambrym *hul*, *ul*, *pi*; Oba *fulu*, *buka* (*hanga-fulu*, 10, *nga-buka*, 20); Pelew *ok*; Ternate *yagi*; Caroline *sik* or *sig*; Maori *huru*, *wiri*; Timbora, *sarene*, or *sarone*; Mangarei *turu*; Malagasy (Sir Joseph Banks) *tourou*, i.e., *turu* (see under "seven," *titu*, which he writes *titou*); Mysol *yah*, *lafu*; Tagala *polo* and *pobo*, *pulu* and *puvu*; Bugotu *lage*; Nifilole *kolu*; Savo *tale* or *sale*; Ceram *vuta*, *hutu*, *husa* (this last is probably for *hutusa*, in which *sa*=1, as in *husa lesa* 11, i.e., *husa* one ten, *le* and *sa* one, compare *hutu*=10, in the words for 20 and 30: see Wallace, "Malay Archipelago," Appendix); Matabello *sow* (probably for *ser*, compare *ter*=10, in the words *terwahi* 11, *ternorua* 12, *teranrua* 20, *terantola* 30). What was the original form of the word thus singularly changed phonetically, not only in different dialects but sometimes in one and the same dialect? Manifestly the word in the Oceanic mother-tongue had two consonants, the last of which was probably *r* or *l*, and the first of which is represented in the above as *p*, *f*, *v*, *b*, *w*, *h*, *y*, spiritus lenis (*h* not pronounced), *t*, and *s*. There can be no doubt of the actual occurrence of each of these consonants as the first consonant of the Oceanic numeral "ten." Thus though the Mallicolo *til* should be a local substitution of *t* for *v* this leaves the Malagasy *turu*, and most of all the Mangarei *turu* (Gabelentz & Latham), and Matabello *ter*, *tera* (Wallace) to be accounted for, and the latter two cannot be accounted for in this way. Then *saro-ni*, *sare-ni sow*, *tale*, and *sale* (Gao *sale*), along with *hulu*, *huru* would seem to indicate that probably *s* was the original letter which became *t* and *h*; *h* (see above under the word "six") then probably became *f* (*v*, *p*, *b*, *w*). See the next word "eleven" for a confirmation of this view as to the priority of *s* as the first consonant of this numeral "ten."

ELEVEN.—This in Java is *suwalas*; 12, *rolas*. Malay *sablas*, *duwablus*; in Java 14 and 16 are *patbâlas*, *nâmbâlas*. No doubt therefore *ro-las* is, by contraction, for *ro-bâlas*; compare Malagasy *roa amby ny folo*, 12; *iraika amby ny folo*, 11; for the same construction, that is the construction in which, in the compound numerals

from 11 to 19, the digit is put first, the "ten" last, as in the English "thirteen," "fourteen." In the above table it is seen that in the Samoan, Santo, and Mallicolo the "ten," on the contrary, is put first, and the digit last, the compound expression for 11 being "ten and one;" whereas in Malagasy and Java it is "one and ten;" and so with the others up to nineteen. Now in these compound numerals, as the table shows, there is no difficulty, save in the Javanese, in pointing out the three parts of the expression, namely: that denoting the "ten," that denoting the digit, and that equivalent to "and." To take the last first, in Santo it is *rav*, in Mallicolo *dromon*, in Samoan *ma le*, and in Malagasy *amby ny*; and, I believe, in Java it is *lāla* or *la*. On looking down Wallace's list, under the words "eleven," and "twelve," it will be seen that this same "and" is expressed in Cajeli (Bouru) by *le*, and in Amboyna by *ala* or *ela*, and in Ceram by *la* or *le*; and that in these we have the same *la* as appears in Java *nwālas* or *suālas*, 11; *rolas*, 12; &c., there can be little if any doubt. Now this brings us to the conclusion that in Java the part of these compound numerals which denotes "ten" is *s*, thus *rolas*, 12, is *ro* 2, *la* "and," *s* 10. Probably, instead of *s* we should say *as*, in that case *rolas* being *ro*, *la*, and *as*, for thus the elision of the final consonant of the word "ten" would be more easily accounted for. This *s* (or *as*), it need scarcely be said, is held to be the *s* in the above *sow*, *saro-ni*, &c. It can be shown beyond all doubt that the second consonant of the Oceanic word "ten" is found elided or lost in widely separated dialects, for instance in Savu *bo-aisa* (*aisa*=1), Mallicolo *singāb*—probably for *singa-ab* (*singa*=1), dialect *singeap* (*singe-ap*)—Ceram *husa* (*sa*=1), &c. That the same word (originally) should now occur in two such different forms in the same dialect, as (in Java) *puluh* and *s*, is not without parallel in other dialects as to this very word: compare Matabello *sow*, *ter*; Savo *tale* (*sale*), *bolo*; Gao *boto*, 10; but *sale* (*kaheni*) 11, *sale* (*paluni*) 12.

HUNDRED.—Java *atus*, Malagasy *zato*, Sula *ota*, Bouru *ūtun* and *botha*, Mallicolo *ngut*, Malay *ratus*, Bouton *säatu*, appear all to spring from one original; the *s* in *atus*, *z* in *zato*, *n* in *ūtun*, *r* and *s* in *ratus*, and *sa* in *saatu*, being non-radical. If *bot* is the same then from the others, an original labial has been elided; and if *ngut* is the same this original labial was probably *m*.

THOUSAND.—Malagasy *arivo*, Malay *ribu*, Java *ewu*, Samoan *afe*, Santo *rowuna*, Tagala *libu*, Bissayan *livu*, manifestly represent the same original of which the initial consonant was *r* or *l*, and the final consonant a labial.

QUINARY SYSTEM.—What Gabelentz in his work on the Melanesian languages first called by this name need not detain us long. A good example of it occurs in Enganho, a small island off the south-east coast of Sumatra; and a comparison of the Enganho numerals with

those of Santo, Efate, and Ambrym will sufficiently show the nature of this system :—

	Enganbo.	Tangoan-Santo.	Efate.	Ambrym.
1	dahei	ma tea	sikai	hu
2	adua	mo rua	rua	ru
3	agolu	ma tolu	tolu	sul
4	äopa	mo thati	bätš	vit
5	alima	mo lina	lima	lim
6	akiakia	mo linarave	la-tesa	limsi
7	alimei-adua	mo linarabirua	la-rua	liuru
8	„ agolu	mo linarabitolu	la-tolu	livsul
9	„ äopa	mo linarabithati	li-fiti	laifet
10	tahapulu	ma sangavulu	rua-lima	sanghul

In the Santo *lina-rav-e*, literally “five and one,” *lina-rabi-rua*, “five and two,” we have the same *rav*=and, already seen in another Santo dialect: see above under the word “eleven.” In Efate *la-tesa* (for *lima-tesa*), and Ambrym *limsi* (lim 5, si 1) the “and” is left out. In the above four languages the common Oceanic word for “ten” is seen in three, only the fourth (Efate) having instead *rualima* literally “two (of) five.” It should be observed that the *ma* or *mo* prefixed to the Santo numerals is the “Verbal Pronoun” of the third person, hence *matea*=it is one, *mo-rua*=they are two. Taking such as these Santo and Ambrym numerals we can only conclude that the ancestors of those now using them had either forgotten the separate words for 6, 7, 8, 9, or preferred to use these very easy and natural substitutes, while the Efatisé added to them the word for 10 also. The Efatisé is therefore the most completely “quinary.” Nevertheless, as is well known, the Efatisé *system* of numeration is as decimal as is the English. That is to say, “quinary” can only be applied to the words denoting the numbers etymologically considered. And as these words are simply compounds of the common Oceanic numerals above discussed, they throw no additional light upon our present enquiry.

In the following table the forms of the separate numerals on the one side are forms actually occurring all from one original, that of the Oceanic mother-tongue; and on the other side are placed the consonants, with apostrophes for the omitted vowels, of the probable original forms :—

Forms Actually Occurring.	Probable Original Form.
1 aida, ida, do, itu, ite, isa, asa, ira(i)	'd'
2 ro, rua, rie, dia, dua, lua	r'
3 tolu, telo, talu, toru	t'l'
4 apat, effat, bätš, fa, ha	'b't'
5 ikma (kima), ijma (jima), dimi, limi, im	k'm'
6 (bu)ta(nga), (ma)lo(ng), (gu)ru(m), ana(m), eni(na), ene	t', or 't'
7 bitu, pitu, fitu, titu, taju, tit	b't'
8 lapan, pannu, varu, balu, walu	l'p'n'
9 siyam, siam, sivy, iva, siwo, sanga	s'm'
10 saro(ne), sale, turu, tale, til, sow, ter, huru, hulu, furu, fulu, wiri, vil, s (or as)	s'r'
100 bot, ngut, (z)ato, ota, atu(s), (sa)atu, utu(n), hutu(n)	m't'
1000 arivo, ribu, libu, livu, rowu(na), ewu, afe	'l'b'

Turning now to the Continent of Asia, and to the same quarter as before in the case of Personal Pronouns—see *Journal of the Polynesian*

Society, Vol. I., page 259, on "The Asiatic Origin of the Oceanic Personal Pronouns"—we find that

- 1—is in Arabic, *ahad'*, fem. *ihda(y)*; Ethiopic, *ahadu*, f. *ahati*; Syriac, *had*, f. *hdo*; Modern Syriac (common, i.e., mas., or fem.), *ha*, *hda*.
- 2—Arabic (C. de Percival), *etnein*, f. *nein*, fem. *etnetein*, *tintein*; Syriac, *treyn*, f. *tarieyn*; Modern Syriac (common), *tray*, or *trai*; Mahri (c.), *tharo*; Sokotra (c.), *tarawah*.
- 3—Arabic (C. de Percival), *t'laté*, f. *t'lat* (ancient), *thalath'*, f. *thalathat'*; Ethiopic, *salastu*, f. *salas*; Amharic (c.), *sost*; Modern Syriac (c.), *t'laa*; Mahri, *shathet*; Sokotra, *tataah*; Syriac, f. *tolto*.
- 4—Arabic, *arba'*, f. *arbaat'*; Ethiopic, *arbā'tu*, f. *arbā'*, *reb'e*; Amharic (c.), *arut* (*ubah*, at Arkeeko); Modern Syriac (c.), *arbā'*; Mahri (c.), *robot*; Sokotra (c.), *arba'ah*.
- 5—Arabic (C. de Percival), *khamse*, f. *kham*; Modern Syriac (c.), *hamsha*; Mahri (c.), *khomo*; Sokotra (c.), *khemah*; Amharic (c.), *amst*.
- 6—Arabic (C. de Percival), *sitté*, f. *sitt*; Mahri (c.), *iteet*; Sokotra (c.), *yitah*; Modern Syriac (c.), *ishta*; Assyrian, *edu*.
- 7—Arabic, *sab'*, f. *sab'at'*; Ethiopic, *sab'atu*, f. *sab'u*; Amharic (c.), *sabāt*; Assyrian, *sibit*; Modern Syriac (c.), *shoa*; Mahri, *ibet*; Sokotra, *yibi'ah*.
- 8—Arabic (C. de Percival), *t'manié*, f. *t'mani*, f. *t'man*; Ethiopic, *samantu*, f. *samant*; Amharic (c.), *sment*; Modern Syriac (c.), *tmania*; Sokotra (c.), *tamani* (Mahri, *thimaneet*).
- 9—Arabic (C. de Percival), *tis-ā*, f. *tis'*; Ethiopic, *ts'atu*, f. *ts'u*; Mahri (c.), *iset*; Sokotra (c.), *sa'ah*; Modern Syriac (c.), *itsha*; Amharic (c.), *zatang*.
- 10—Arabic (C. de Percival), *achra* (i.e., *ashra*), f. *acher* (i.e., *asher*); Ethiopic, *asartu* f. *asaru*; Hebrew, *asarah*, fem. *eser*; Syriac, *ero*, f. *'sar*; Modern Syriac (c.), *usra*; Amharic (c.), *eser* and *eseru*; Mahri (c.), *ashareet*; Sokotra, *ashri*.

TEXT—That is 10 in the words 11-19 inclusive is found in Modern Syriac, thus—(c.) 11, *hadusar*; 12, *trusar*; 13, *tiltasar*—in Amharic (c.), 11, *eseru ande*; 13, *eseru sost*—and in vulgar Arabic (c.), 11, *hidash*; 12, *tnash*; 13, *tkittash*; 14, *arbatash*, &c. The Syriac and Arabic put the 10 last, as do the Malay and Javanese; the Amharic puts it first, as do the Mallicolan, Samoan, &c.

100—Arabic, *miāt'*; Ethiopic, *mēētē*; Amharic, *mato*.

1000—Arabic, *alf'*; Hebrew, *elef*; Assyrian, *alapu*; Ekkili (dialect of South Arabic, sister dialect to Mahri) of (the *l* elided).

Let it be observed (1) that these Semitic numerals are the well known common words peculiar to the Semitic family, and that, separately considered, they are sprung from one original; (2) that in the Ancient Semitic languages the numerals have a masculine and a feminine form, while generally in their modern representations this distinction of gender is lost, as may be seen in the above numerals marked (c.), that is, common gender; (3) that the feminine form of the numerals was distinguished by a suffixed *t*, which often became *h*, or was elided; (4) that this feminine or abstract form was used with masculine nouns, and hence became the most commonly used form, and almost the sole form used in modern dialects, in the words denoting the numbers 8-10 inclusive, as may be seen by noting the words marked (c.) above; (5) that some grammarians call the feminine-form numerals, as Dillmann (see the Ethiopic above), masculine, because they are used with masculine nouns, and some feminine (see the Arabic above), as Caussin de Percival, because they are of the

feminine or abstract form ; (6) that the numerals 1 and 2 were used, those of the masculine form with masculine nouns, and those of the feminine form with feminine nouns. It has to be observed also that Himyaritic sometimes suffixed *m* and sometimes *n* to these numerals (Halévy and Prideaux), that is to the numerals 1-10, exclusive of the word for 2. It will be observed from the above that Ethiopic suffixed *u*, as in *ahadu* 1, and to the *t* in the numerals 8-10 (the *t* being the feminine or abstract ending). These three suffixed particles *m*, *n*, and *u*, are demonstrative particles of pronominal origin (Dillmann and Halévy),

"No words," says Professor Sayce ("Assyrian Grammar," page 184), "are more used than those which denote the numerals; and consequently no words are more liable to be contracted, changed, and, in short, to undergo all the phenomena of phonetic decay." As an example of this he gives Assyrian *edu* 1 as a contraction of *ekhadu* (=Ethiopic *ahadu* 1), "Assyrian Grammar," page 185. Whether this be a correct derivation of *edu*, or not, it is undeniable that the Amharic, *andē* 1; Tigre, *ade*; modern Syriac, *ha* and *hda*, are at least equally striking corruptions of the original word. Then as to the word for 2, Professor Sayce remarks that the "Aramaic *tērēn* shows how an often-repeated word could change its primitive form." The construct or short form of *tērēn* was *trē*, hence the modern Syriac (sole) form given above *trai*. Gesenius, under the Hebrew *shnaim*, construct *shnē* 2, remarks of *tērēn* that it "is very different from the primary form," the original *n* having become *r*, as it has also in Mahri *tharo*, Sokotra *tarawah*, given above: he adds, "the primary form of the numeral appears to be *tnē* (or *thnei*), from which have been softened Sanscrit *devi*, dual *dvāu* . . . whence English, German, *two*, *zwo*; Greek, Latin, *duo*, *duo*." Gesenius, under the Hebrew word *shalosh*, 3, remarks that "amongst the Indo-Germanic languages the primary form appears to be retained in the Zendic *teshro*, whence with the letters transposed are both the Aramaic *telāt*, and Greek, Latin, *trēs*, *tres*. The Sanscrit has the abbreviated *tri*." He also compares the Semitic word for 5, Arabic *khamis*, and Sanscrit *pantshan*; Hebrew *shesh*, 6, and Sanscrit *shash*; Hebrew *sheba*, and Sanscrit *sapta*, English *seven*; and Hebrew *ehad*, 1, and Sanscrit *eka*; but the Semitic words (see above) for 4, 8, 9, 10, 11-19, 100, and 1,000, he finds no Indo-European words to compare with. Before passing from this comparison by Gesenius of these Semitic and Indo-European numerals, it may be remarked that the above comparison as to the words for 5 may be left out of account, and that in fact Renan ("Histoire des Langues Semitiques," page 464) does leave it out of the account, while he marks the comparison as to 1 (*ehad*, Sans: *eka*) as doubtful, and acknowledges the resemblances between the Semitic and Indo-European words for

2, 3, 6, and 7, as also that between certain of the Semitic and Indo-European personal pronouns, but denies that the resemblance arises from the identity of their origin, holding it sufficiently accounted for by the fact that both the Semitic and Indo-European speakers were alike human beings. Happily, it is not necessary to the discussion of the subject of this paper to express any opinion in this controversy. It may be noted, however, that according to Professor Sayce, who endeavours to trace the numeral words, 1-10, to their sources or radical ideas, that is according to his derivation of these words, the whole of the Semitic and Indo-European numerals, notwithstanding the above striking resemblances, are radically different from one another. It is not alien to our purpose to note that, according to Professor Sayce, the Semitic word for 5, *khams*, which has lost its *kh* in Amharic, and "has changed it into *s* in the Berber *summus*," radically means "hand with its five fingers," being connected with "*qometz* (Hebrew) the first;" and that the Semetic word for 10 (above) is connected with *asar*, to bind together, "referring to the combination of the two hands," or, as Gesenius expresses it, "the conjunction of the ten fingers."

In the above given Semitic numerals it will be noticed that in the word for 3, Amharic and Mahri elide the *l* retaining the final radical and also the feminine ending *t*, and that Modern Syriac retains the *l* while eliding both the third radical and the ending *t*; that in the word for 4, Amharic retains the ending *t* eliding the radical *b*, while at Arkeeko *b* is retained and the radical *r* and ending *t* elided; that in the word for 5, the ending *t* is elided in Modern Syriac, the radical *sh* (*s*) being retained, while in Mahri and Sokotra both the radical *s* and ending *t* are lost; that in the word for 6, Mahri elides the initial radical *s*, as also does Sokotran, but Sokotran changes the ending *t* (as usual) to *h*, while Mahri retains it; that in the word for 7, Mahri and Sokotran elide the initial radical *s* and Modern Syriac the radical *b*, and as before Mahri retains the ending *t*, which Sokotran changes to *h*; that in the word for 9, Mahri and Sokotran elide the initial radical *t*, Mahri retaining the ending *t*, Sokotran changing it to *h*, and Modern Syriac eliding it; and that in the word for 10, Hebrew changes the ending *t* to *h*, Syriac and some others elide it.

In accordance with the foregoing, we expect, in comparing the Oceanic numerals with those of the Asiatic group indicated, to find that those from 3-10 inclusive should be, while of common gender like the Modern Syriac and Amharic, also, like these, representations of the ancient feminine-form numerals, and that the numerals "one" and "two" should represent the ancient masculine forms of these words rather than the feminine (for 1, the Modern Syriac uses both *ha* and *hda* indiscriminately, for 2, the representative of the ancient masculine form). We may now compare the following actual forms,

which, if they are of one origin, settle the question as to the Asiatic origin of the Oceanic numerals in all their forms :—

Oceanic.	Asiatic.
1 ida, do	ihda', hda, ahadu
2 ro, rie, rua, lai	trai, tharo, tarawah
3 tolu, telu, talu, selu	t'laa (salastu, tolto)
4 apat, ampat, baat, uppah	arbaat, ubah
5 ikma (kima), jumo, dimi	khemah, khomo
6 ene, 'ta (in butanga), 'ra (rora)	yitah
7 pitu, fitu	ibet (sab'atu, sibit)
8 lapan, panu	tamani, tmani
9 sia	sa'ah (tish'ah)
10 saro(ne), sale, tera, turu, tale, til, huru, furu	eser, eseru, asartu, asarah
11 sa(b'la)s	hidash (hadusar)
12 ro(la)s	tuash (trusar)
13 tâlu(la)s	tlittash (tiltassar)
100 (z)ato, bot	mato
1000 arivo, libu, ewu, afe	alapu, of

It may be noted that the ancient feminine ending *t* is still unmistakably seen in the words for 4 and 7 in the Oceanic, and that as the final *u* in the word for 7 manifestly compares with the same in Ethiopic, so we may regard also the final *u* in the words for 3 and 8. On both sides in this table, in the words for 6, 7 and 9, the original initial consonants *s*, *t*, are elided, while in Oceanic the initial *t* or *s* has also been elided in the word for 2, and in *panu*, one of the forms of the word for 8. It is easy to see how *tman* became *pan*, and *trai*, *rai* or *lai*, or *tharo*, *ro*.

NOTE ON THE PREFIXES AND SUFFIXES TO OCEANIC NUMERALS.

To discuss this fully is not necessary here. Suffice it to say that the *t* in Samoan *tasi*, 1, Maori *tahi*, is a demonstrative particle found similarly used in other dialects; and the same may be said of the Maori *ko* in *kotahi*, 1. The *ka* prefixed to the numerals in Malay and Efate, forming the ordinals, is the same *k'* as is found in other dialects prefixed to the cardinals, as *e.g.* in Tanna *kadi*, 1, and has the same *k'* as the Maori *ko*. The suffixed *ka* in *isaka*, 1, *tiga*, 3, is found suffixed in the Harari (Semitic) forming the ordinals, and to nouns and adjectives in Mahri forming abstract nouns and adjectives, as in Malagasy also, and other Oceanic languages (*vide* "South Sea Studies"). The suffix *m* in *anam*, 6, *siam*, 9, is found also as a suffix to all the numerals 1-10, except 2, in Himyaritic. The suffixes '*n*' (*ng*) and '*i*' are also found both in the Island and Asiatic groups.





MAORI TRADITION AS TO THE *KUMARA* (*CONVOLVULUS BATATUS*).

BY JUDGE W. E. GUDGEON.

THE Maori tribes, both of the Bay of Plenty and of the East Coast, recognise that there was a period in their history when that most important article of food, the *kumara*, was unknown to them. I believe, moreover, that I am justified in saying that this particular tradition is confined to the two districts in question, and there is a reason why this should be so, for those tribes, whether Ngai-terangi, Ngati-awa, Ngati-pukeko, Tuhoe (Urewera), Ngai-tai, Whanau-apanui, Whakatohea, Ngati-porou, or Rongowhakaata, are for the most part descended from Toi, surnamed Kairakau (the wood-eater), who was himself descended from Maui Potiki, the great ancestor of the ancient tribes of this island.

Whatever evidence there may be on this subject is much in favour of the fact that Maui Potiki not only visited this island, but that his descendants have occupied a portion of it from that time down to the present. These people have therefore a record extending backwards to a period many generations before the arrival of the Arawa and Tainui migration, from whom most of the Maoris claim descent.

Although these ancient people are clearly the descendants of Toi, I do not on that account assume that they are autochthones. In my opinion they are not, for the Maui family most certainly originated somewhere in the Pacific, and therefore Maui Potiki must have been an immigrant, so far as New Zealand is concerned, and in such case all the numerous myths connected with this man are easily explainable. For instance, it is said that he fished up New Zealand from the bottom of the sea. This seems to me to be nothing more than an

intimation that he discovered these islands. The final catastrophe of his life, when he disappeared into the womb of night, is probably only a figurative way of informing us that he never returned from the last voyage undertaken by him, and so disappeared for ever from the narrow world known to his friends and relations.

If the two legends I am about to quote have any value, then it appears certain that the *kumara* was not known to Toi and his contemporaries until certain persons arrived from Hawaiki by a mode of transit altogether marvellous, and yet original in its simplicity. It may perhaps be also assumed, that when Maui left his home in the Pacific, the *kumara* had not been introduced from America, or wherever it may have come from.*

The Ngatiawa (of the Bay of Plenty) tradition is as follows:—Many generations before the arrival of Toroa in the Matatua canoe, Hoake and Taukata arrived in New Zealand; these men had no canoe, but floated hither on lumps of pumice stone, which were impelled by the power of their *karakias* or incantations. These men landed at the mouth of the Whakatane River, below the Kapu-a-te-Rangi Pa, which was at that time occupied by Toi and his tribe, and the earthworks of which can still be seen on the high ridge above the river.

The two wanderers landed in the early morning, and it being bitterly cold at that time, Taukata uttered a powerful *karakia* in order to cause the sun to rise; this invocation was heard by Te Kura-whakaata, a daughter of Toi, who had come down from the *pa* to procure water at the spring, and she led the strangers up the hill to the *pa*, where the women had just commenced to prepare the morning meal by pounding the fern-root. The noise of this operation greatly astonished Taukata, who asked if it was thunder. The two guests were kindly treated by Toi, who ordered food to be placed before them, and accordingly the fern-root, then and afterwards the staple food of the Maoris, was given to them.

This article of food was new to both Hoake and Taukata, who could hardly eat it; when, however, they had tasted it, one of them opened his girdle and placed before Toi some of the *kao* (dried *kumara*) he had brought with him from Hawaiki. The wonderful fragrance of the *kao* pleased Toi, who, having eaten some, liked it so well that he asked, "How may this food be obtained?" Taukata

* De Quatrefages, in his "Les Hommes Fossiles et les Hommes Sauvages," page 411, writing of the food plants in common use in Polynesia, says, "The *kumara* has been regarded at different times as originating in Asia or in America, but no botanist has assigned Polynesia as its birthplace; and De Caudolle is inclined to think that it is indigenous to both Continents; at the same time he admits that it was described in a Chinese work of the second or third century."

replied, "By a canoe," and promised to assist in the good work. The two men then went to seek out a tree suitable for their purpose, and found a stranded *totara* log on the sea-beach near the northern bank of the Whakatane River, out of which they made a canoe called Te Aratawhao.

In this canoe representatives of the following tribes embarked, all of whom acknowledged Toi as their chief:—Te Tururu-mauku, Te Marangaranga, Te Raupo-ngaoheohe, Te Tini-o-te-Tuoi, Te Tini-o-te-Makahua, and Te Kokomuka-tutarawhare. These men were under the command of Tama-ki-hikurangi, whose *karakias* were of such potency that the voyage to Hawaiki was made in a few hours. Here they not only received a supply of *kumara*, but were also instructed as to the method of planting and storing the crop, and were moreover warned that if they wished to retain the *kumara* as a permanent article of food in New Zealand, it would be necessary to appease the gods by the sacrifice of some human being, and suggested Taukata as the victim.

This advice was carefully noted, and Tama-ki-hikurangi returned with his valuable cargo. The seed obtained was planted in a *mara*, which from that time forth has been called Matirirau, and when in due season the crop had been gathered and stored in the *ruas* provided for this purpose, Taukata was slain as an offering to the gods.

The Ngati-porou (of the East Cape) tradition as to this affair differs somewhat from the foregoing, inasmuch that Kahukura and Rongoiamo are mentioned as the two visitors, and the first-named is said to have been a god. These two beings, whether gods or men, are said to have visited Toi in an inland *pa*, and were presented with three kinds of food, all of which they regarded as but little better than wood, viz., *ponga* (fern-tree), *ti* (cabbage-tree), and *aruhe* (fern-root). They naturally asked Toi if these articles were regarded as food, and being answered in the affirmative, ate of it.

When they had finished, Toi asked, "What sort of food do you eat?" and in reply Rongoiamo stood up and shook an immense quantity of *kao* out of his girdle, the flavour of which so pleased Toi that he asked, "How may the seed of the *kumara* be obtained?" Kahukura pointed to a canoe (Horouta) lying under a shed, and said, "What is that?" Toi replied "A canoe"; then, said Kahukura, "By means of that vessel the *kumara* may be obtained."

The remaining part of this tradition closely follows that of the Ngatiawa, with the exception that the human sacrifice is not mentioned. It is, however, a very singular thing that the canoe should be said to have been "Horouta," for this was the craft in which Paea

came from Hawaiki many generations after the period of which I now write.

NOTE.—Much information as to the traditional introduction of the *kumara* into New Zealand will be found in Mr. John White's "Ancient History of the Maori," Vol. IV., page 3 *et seq.* The following names of varieties of *kumara*, as known to the Maori, are added, in the hope that some of our members in New Zealand will supplement them, and that members elsewhere will supply similar lists for other parts of Polynesia:—Whakakumu, Waniwani, Kaoto, Kaihaka, Taurapunga, Kanawa, Kaipo, Maomao, Kotepo, Toroamahoe, Korehe, Tukai, and Waina, the latter introduced early in this century.—EDITORS.





MAORI INCANTATIONS.

[Our fellow member, Tuta Tamati, forwards to the Council thirteen *Karakia-Maori* (incantations, charms, or spells). We publish the first of these here with a request that some of our Maori scholars will send translations. It is proposed to print the others from time to time with the same end in view.]

HE KARAKIA WHAIWHAIĀ NA NGATI-POROU.

No. 1.—

KO tenei Karakia, mo te tangohanga o te aria o te tangata e hiahiatia ana kia whakamatea; ko te aria, he mea tango ngaro; hei nga mea tonu i piri ki te tinana, e puta mai ranei i roto i a ia, ka kopakina hei Ohonga. Ko nga kupu enei o te karakia tango Ohonga :—

Whakahopu ringa o Aitu,
Whakahopu ringa o Tangata.

No. 2. He karakia tenei mo te houanga, ara, mo te hereherenga i te Ohonga. Ko nga kupu enei :—

Te Hou e Rangi,
Te Rangi nui,
Te Rangi roa,
Te Rangi pouri,
Te Rangi potango,
Te Rangi whakakaka,
Whakakaka mai,
Taha o te rangi, e, i!
Tenei te Hou,
Te Hou nui,
Te Hou roa,
Te Hou ka mau,
Te Hou o tenei Kahurangi,
Te Houanga o tenei Kahurangi, e, i!

No. 3. He karakia tenei mo te wetewetekanga o te Ohonga, e te Tohunga karakia. Ko nga kupu enei o te karakia :—

Koi huna mai, koia,
Koi whakina mai, koia,
Ki roto ki te kopunga, koia,
Ki roto ki te awhenga, koia,
O toka whakataratara, koia,

O Ruamahutonga, e, i!
 Wetewetea i te uru,
 No Rangi ki te wai,
 Ka tu te Rangi kurei,
 Ka tu te Rangi wetewetea,
 Kia makohakoha;
 Ka tu te rangi i wetea, e, i!
 Riri ana mai,
 Pouri ana mai,
 Potango ana mai,
 Hakere ana mai,
 Tu ai te peru o te rangi;
 Ka nonoho, ka nonoho mai, e, i!
 He Aitu, tenei huahua e!
 He Aitu, tenei katakata e!
 He Aitu, no Rua-tangata-matua,
 O! Aitu, e!

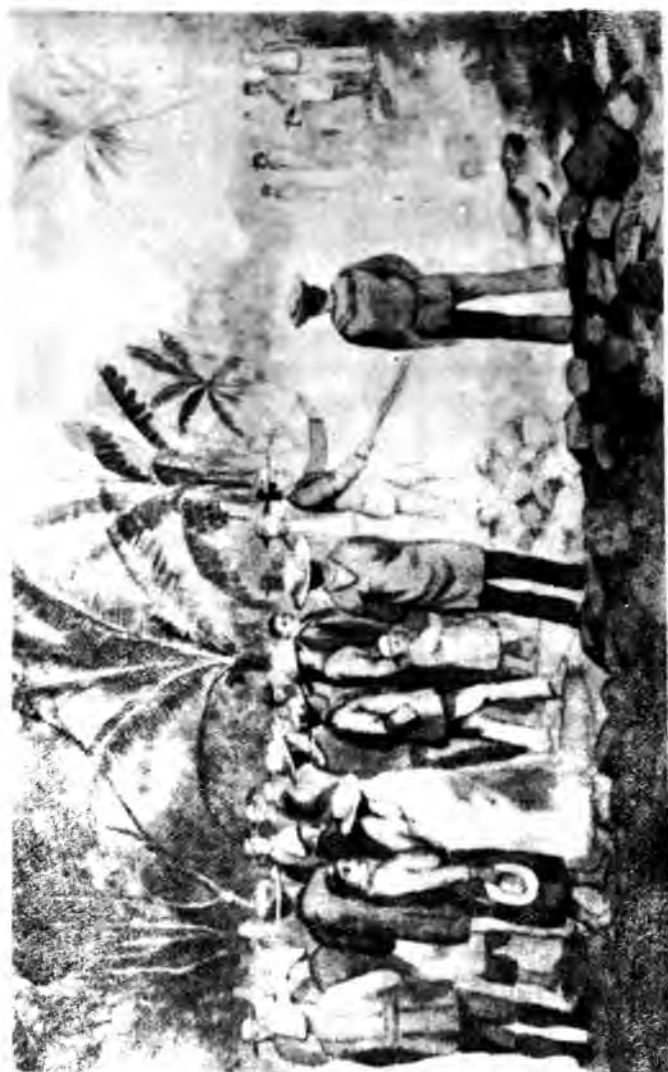
No. 4. He karakia ano tenei hei patu mo te tangata i mua o te kawenga e te Tohunga ki te wai, kia tino whakamatea. Tona ingoa o tenei karakia he Tautai. Ko nga kupu enei:—

Tautai e Hinu,
 Pari a Nuku,
 Pari a Rangi,
 Hioi Nuku,
 Hioi Rangi,
 Whakataretare te po, e, i!
 Tautai here,
 Tautai here tu!

No. 5. He karakia tino whakamatenga tenei mo te tangata i muri iho o te kawenga e te Tohunga ki te wai. Tona ingoa o tenei karakia ko Ruatūpō; ko nga kupu enei:—

Karia,
 Te rua i raro,
 Potipoti, Rangahua.
 Tenei koe kei raro,
 Tuturi mai,
 Pepeke mai,
 Wharoro mai.
 Tenei koe,
 Tamumu te rango,
 Totoro te iro,
 Ka kari ki raro,
 Whakahirere,
 Pokopoko,
 Ki Maru-a-nuku,
 Mate te hau-tipua,
 Mate te hau-o-tawhito,
 Tamumu te rango,
 Totoro te iro.

(To be continued.)





TE UMU-TI, A RAIATEAN CEREMONY.

BY MISS TEUIRA HENRY, OF HONOLULU

[As no member of the Council has been privileged to witness the ceremony described herein, the Council cannot undertake to guarantee the truth of the story, but willingly publish it for the sake of the incantation.]

THE *ti*-plant (*Dracena terminalis*) is indigenous to a great many islands of the Pacific, and the leaves being long and broad, are widely used for wrapping purposes by the natives in their method of cooking food.

The *ti*-leaf, in the Society Group, was supposed to possess great magical power, and was much used for wands, or as garlands, by warriors or priests, and was also said to have enabled fugitives—by waving the branches before them—to fly over precipices and ravines away from their pursuers in troublous times. The yellow leaves are very much used in decorations, and have a sweet smell. It is stated that the *ti*-plant has been held in high esteem also by the Hawaiians, and is still supposed to possess great virtue.

The *ti*-root is frequently two feet long, and varies from six to ten inches in diameter. It has something of the texture of sugar-cane and its thick juice is very sweet and nourishing, but it requires to be well baked before eating.

The *ti*-ovens are frequently thirty feet in diameter, and the large stones, heaped upon small logs of wood, take about twenty-four hours to get properly heated. Then they are flattened down, by means of long green poles, and the trunks of a few banana trees are stripped up and strewn over them to cause steam. The *ti*-roots are then thrown in whole, accompanied by short pieces of *ape*-root (*Arum costatum*) that are not quite so thick as the *ti*, but grow to the length of six feet and

more. The oven is then covered over with large leaves and soil, and left so for about three days, when the *ti* and *ape* are taken out well cooked, and of a rich, light brown colour. The *ape* prevents the *ti* from getting too dry in the oven.

There is a strange ceremony connected with the Umu Ti (or *ti*-oven) that used to be practised by the heathen priests at Raiatea, but can now be performed by only two individuals (Tupua and Taero), both descendants of priests. This ceremony consisted in causing people to walk in procession through the hot oven when flattened down, before anything had been placed in it, and without any preparation whatever, bare-footed or shod, and on their emergence not even smelling of fire. The manner of doing this was told by Tupua, who heads the procession in the picture, to Monsieur Morné, Lieutenant de Vaisseau, who also took the photograph* of it, about two years ago, at Uturoa, Raiatea, which being on bad paper was copied off by Mr. Barnfield of Honolulu. All the white residents of the place, as well as the French officers, were present to see the ceremony, which is rarely performed now-a-days.

No one has yet been able to solve the mystery of this surprising feat, but it is to be hoped that scientists will endeavour to do so while those men who practise it still live.

E PARAU TAHUTAHU NO TE HAERERAA I TE UMU-TI.

NA TUPUA TANE, RAIATEA 1890.

TUPUA'S INCANTATION USED IN WALKING OVER THE UMU-TI.

TRANSLATION.

E tapea na te rima i te rau ti, a parau ai :—

"E te Nu'u-atua e ! a ara, a tia i nia !
te haere nei taua i te Umu-Ti ananahi."

Mareva na, e atua ia ; e mau na te avae
i raro ; e taata ia. A hiotia ra i te
vairaa o te umu ra, e a ofati i te rau ti,
mai te naô e :—

"E te Nu'u-atua e ! E haere oe i teie
nei po, e ananahi tatou atoa ia."

Aruru ra i te au ti ei taotoo tahutahu,
a moemoe i roto i te marae, mai te ota-
ataa i roto i te rau fau, e ia vai i reira
hoe ai rui, a naô ai te poroi atu :—

"Ae ! a ara, e te Nu'u-atua e ! to
avae e haere i te Umu-Ti. Te pape e te

Hold the leaves of the *ti*-plant before
picking them, and say :—

"Oh hosts of gods ! awake, arise !
you and I are going to the *ti*-oven to-
morrow."

If they float in the air, they are gods,
but if their feet touch the ground they
are human beings. Then break the *ti*-
leaves off and look towards the direction
of the oven, and say :—

"O hosts of gods ! go to-night and
to-morrow you and I shall go."

Then wrap the *ti*-leaves up in *hau*
(hibiscus) leaves and put them to sleep
in the *marae* where they must remain
until morning, and say in leaving :—

"Arise ! awake ! Oh hosts of gods !
Let your feet take you to the *ti*-oven ;

* The photograph referred to is evidently taken from a sketch by hand, and is not therefore a photograph from life.—EDITORS.

miti, e haere atoa. Te to'e uri, ma te to'e tea, e haere i te umu. Te ura o te auahi e te ruirui o te auahi, e haere ana'e; na oe e haere, e haere oe i teie nei po e ananahi o oe ia e o'vau; e haere taua i te Umu-Ti."

Is aahiata ra, a tii a rave mai i te rau ti, a amo e i te umu roa, a tatarā i te ineineraa o te feia e haere i nia i taua umu ra; a faatia ai i mua a naō ai:—

"E na taata e tahutahu i te umu e! a ta pohe na! E to'e uri! e to'e tea! te pape, te miti, te aama o te umu, te ru'iru'i o te umu, a hii atu i te tapua'e avae o te feia e haere nei, a tahiri na i te ahu o te roi. A mau na, e te Vahine-nui-tahu-rai e! i te tahiri, e haere na taua i te ropu o te umu!"

"Te hii tapua'e tahi!
Te hii tapua'e rua!
Te hii tapua'e toru!
Te hii tapua'e ha!
Te hii tapua'e rima!
Te hii tapua'e ono!
Te hii tapua'e hitu!
Te hii tapua'e varu!
Te hii tapua'e iva!
Te hii tapua'e tini!
Te Vahine-nui-tahu-rai e! poia!"

Haere noa 'tura ia te taata, mai te ino ore na ropu, e na te hiti o taua umu-ti ra.

The Great-woman-who-set-fire-to-the-skies, was a high born woman in olden times, who made herself respected by the oppressive men, when they placed women under so many restrictions. She is said to have had the lightning at her command, and struck men with it when they encroached upon her rights.

All the above is expressed in old Tahitian, and when spoken quickly is not easily understood by the modern listener. Many of the words, though found in the dictionary, are now obsolete, and the arrangement of others is changed. *Oe* and *taua* are never used now in place of the plural *outou* and *tatou*; but in old folk-lore it is the classical style of addressing the gods in the collective sense. *Tahutahu*, means sorcery, and also to kindle a fire.

fresh water, and salt water come also. Let the dark earth-worm, and the light earth-worm, go to the oven. Let the redness, and the shades of the fire all go. You will go, you will go to-night and to-morrow it will be you and I; we shall go to the Umu Ti." (This is for the night.)

When the *ti*-leaves are brought away, they must be tied up into a wand and carried straight to the oven, and opened when all are ready to pass through; then hold the wand forward and say:—

"Oh men (spirits) who heated the oven! let it die out! Oh dark earth-worms! Oh light earth-worms! fresh water, and salt water, heat of the oven, and redness of the oven, hold up the footsteps of the walkers, and fan the heat of the bed, Oh cold beings, let us lie in the midst of the oven, Oh Great-woman-who-set-fire-to-the-skies! hold the fan, and let us go into the oven for a little while!" (Then all are ready to walk in we say:—

"Holder of the first footstep!
Holder of the second footstep!
Holder of the third footstep!
Holder of the fourth footstep!
Holder of the fifth footstep!
Holder of the sixth footstep!
Holder of the seventh footstep!
Holder of the eighth footstep!
Holder of the ninth footstep!
Holder of the tenth footstep!
Oh Great-woman-who-set-fire-to-the-skies! all is covered!"

Then everybody walks through without hurt, into the middle and around the oven, following the leader, with the wand beating from side to side.

EXTRACT OF AN ACCOUNT OF THE *UMU-TI*, FROM A PAMPHLET PUBLISHED
IN SAN FRANCISCO, BY MR. HASTWELL.

“The natives of Raiatea have some performances so entirely out of the ordinary course of events, as to institute inquiry relative to a proper solution.

“On the 20th September, 1885, I witnessed the wonderful, and to me inexplicable, performance of passing through the ‘Fiery Furnace.’

“The furnace that I saw was an excavation of three or four feet in the ground, in a circular form (sloping upwards), and about thirty feet across. The excavation was filled with logs and wood, and then covered with large stones. A fire was built underneath, and kept burning for about a day. When I witnessed it, on the second day, the flames were pouring up through the interstices of the rocks, which were heated to a red and white heat. When everything was in readiness, and the furnace still pouring out its intense heat, the natives marched up, with bare feet, to the edge of the furnace, where they halted for a moment, and after a few passes of the wand made of the branches of the *ti*-plant by the leader, who repeated a few words in the native language, they stepped down on the rocks, and walked leisurely across to the other side, stepping from stone to stone. This was repeated five times, without any preparation whatever on their feet, and without injury or discomfort from the heated stones. There was not even the smell of fire on their garments.”





NOTES ON THE PAPER BY TIMI WATA RIMINI,
"ON THE FALL OF PUKEHINA" AND OTHER *PAS*.

BY JUDGE W. E. GUDGEON.

IT is, as pointed out by Mr. S. Percy Smith,* a very singular circumstance, that although the place Hakuranui is well known by tradition to the Ngati-awa people, yet the Ngati-porou, whose birthplace was Whangara—in the immediate neighbourhood of which Hakuranui was said to have been situated—know nothing of it, and have not even heard the name.

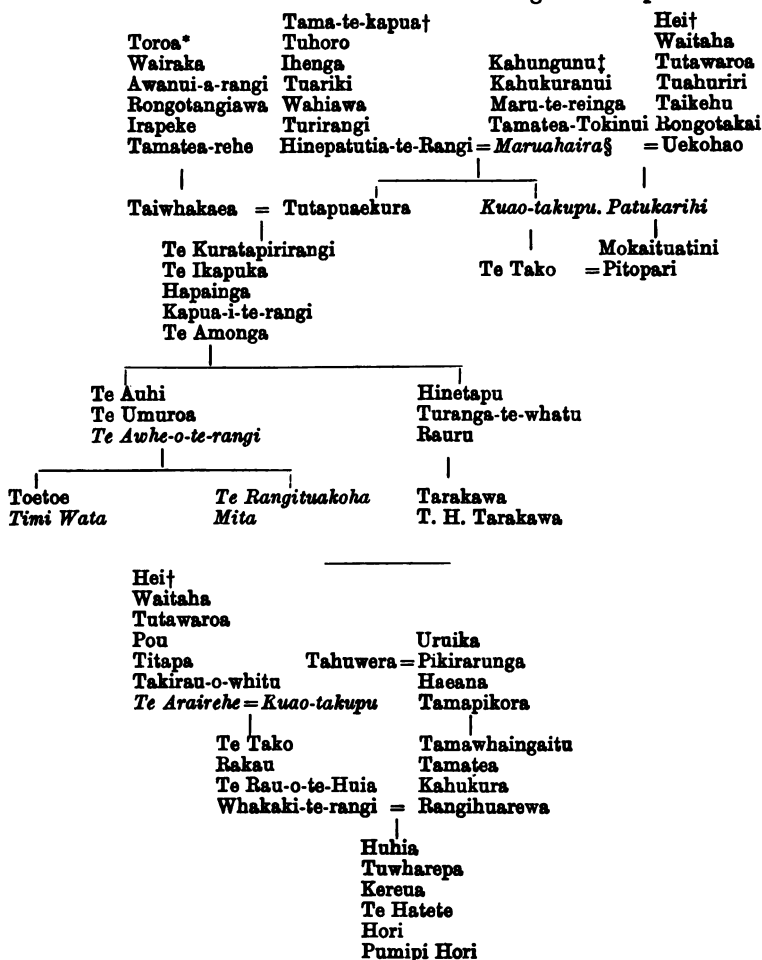
I have heard from the Ngati-awa and Ngai-terangi tribes of Tauranga, Bay of Plenty, that the latter tribe migrated from Ohiwa to Hakuranui under the chief Rongo-mai-noho-rangi, probably about the period of the great migration of the Tini-o-awa tribe to Napier; and that they lived for many years at the place in question, only leaving there because they were dissatisfied at the scarcity of fish. For this reason they migrated northwards, under the chiefs Maruahaira, Rangihouhiri, and Tamapahore, and took up their abode with the Ngati-ha tribe at or near Opotiki, where they lived until some cause of quarrel having arisen, they again were driven forth, until (as Judge Wilson aptly remarks), "having been taught fortitude by adversity," they in their turn became a conquering tribe, and won both Tauranga and Te Puke (near Maketu) from the Ngati-ranginui and Waitaha tribes.

It seems probable that Hakuranui was not the name of a district, but merely that of a *pa*, occupied temporarily by the Ngati-awa while living at Whangara, and that it may have been named by that tribe after some more ancient and famous place, but that the name having no significance to the descendants of Hauiti—who owned the land—it was therefore forgotten so soon as Ngati-awa had passed away.

I submit genealogies of Maruahaira and other ancestors from whom

* "Journal Polynesian Society," Vol. II., p. 47.

the Ngati-whakahemo are descended, as it may be of interest to note the connection of this small tribe with others of greater importance.



These genealogies give the descent from many of the leading ancestors of the Bay of Plenty. Uruika is, however, an ancestor but little known at the present day. The Arawa tribes are, however, unanimous in asserting that this man came in their canoe. This is probably the case, but if so I am of opinion that he came as a mere child, for it is seldom that more than fifteen generations can be counted from him to middle-aged men now living, and I know of but one instance in which seventeen generations can be named.

* Came over in the Mata-atua canoe.

† Came over in the Arawa canoe.

‡ Said to have come over in the Takitumu canoe.

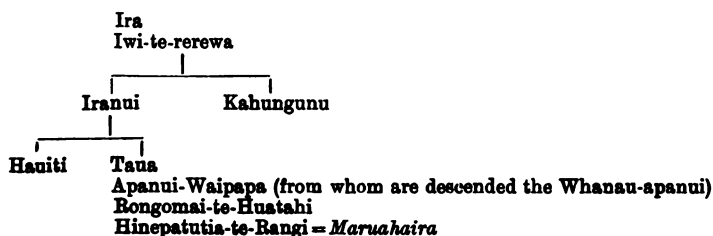
§ Names in italics are those mentioned in Timi Wata's paper.

Pikrarunga, a daughter of Uruika, married Tahuwera, who, it is said, was the "*tuturu*" of Waitaha-turauta. According to tradition, this man came in the canoe Te Whatu-a-Rangangutu, and landed near the Wairarapa, from whence he was brought to Waitahanui, in the Bay of Plenty, and there married Pikrarunga, and became the progenitor of the Ngati-makino tribe. This Ngati-makino tribe it was who, after their defeat by Maruahaira, fled to Waikato, and established themselves on the spurs of the Kakepuku Mountain, near the present town of Alexandra, and in the fastnesses of the great Kawa morass. Here, after a chequered career of alternate victory and defeat, they gradually became absorbed into the Ngati-ngaupaka tribe of Te Kopua, and still hold that land, living among the Ngati-ngawaero tribe. Ruhia, a wife of Te Makaho of Ngati-hikairo, who died last year at Kawhia, aged about 100 years, is supposed to have been the last of the pure Makino people.

I think that it is extremely doubtful whether the Arawa are justified in assuming that Tahuwera was of the true Waitaha-turauta, for that tribe is supposed by the Ngapuhi tribes to be the ancient people of their part of the country, and most certainly they were the people who, under the name of the Kawerau, occupied all the *pas* mentioned by Timi Wata, and owned the country extending from Otamarakau, on the sea coast of the Bay of Plenty, to the Putauaki Mountain (Mt. Edgecumbe).

We know, moreover, that this great tribe held this territory when the Arawa canoe entered the Kaituna River, and that a young woman of that people, known by the name of Murirangawhenua, married Tangihia, eldest son of Ngatoroirangi, the high priest of the Arawa canoe. It seems probable also that the Waitaha tribe of the Middle Island, who had long been in possession of that country when the Ngai-tahu invaded them, were in reality Waitaha-turauta; in which case the two chiefs, Kuri and Tuahuriri, were not grandsons of Hei, as is asserted by the Arawa.

The following is the maternal ancestral line of Hinepatutia-te-Rangi, one of Maruahaira's wives. This genealogy agrees in every particular with that of Maruahaira.



Maruahaira and Te Hapu came from Hakuranui with the great *haka* of Rangihouhiri, but both of them left the latter chief before he marched on Tauranga, and conquered territory on their own account. Maruahaira, as has been shown, besieged Pukehina, while Te Hapu went to Motiti and took possession of that island*. Those descended from him are now known as the Patuwai tribe (see genealogy), and

Te Hapu	this name was given, as is usual in such cases, to
Boropukai	commemorate certain events in the tribal history.
Tutono	The chief Tawhiwhi and thirty picked men, made a
Te Ika-a-Manihi	raid on the Wakatohea tribe, but were met at sea,
Te Punatai	just off the Waiotahi River, by Te Rupe and a superior
Takorokaho	force, with the result that Tawhiwhi and all his men
Te Ahikaiata	were slain, and his wife (Te Rangikamotohia) carried
Te Kaka	on shore as a prisoner, where, it is said, she was
Titiro	killed while standing in the water, and hence the name Patuwai
Riria	(slain in the water).

* "Journal Polynesian Society," Vol. I., p. 47.





A MAORI GENERATION.

BY JUDGE W. E. GUDGEON.

IN Mr. S. Percy Smith's introductory remarks upon the paper by Timi Wata Rimini, on the subject of the fall of the Pukehina Pa,* I notice that he refers to a Maori generation as a period of 20 years. On this point I cannot agree with Mr. Smith, nor can I understand on what grounds he has arrived at this conclusion.

If his theory is correct, then it appears to me that a very remarkable combination of events must first be brought about:—

- 1st.—Every man or woman must cohabit at, or before, the age of 19 years, and the first child must necessarily be born within the following twelve months.
- 2nd.—The law of the survival of the fittest must not apply to that child. It must live.
- 3rd.—If there are other children they must not live.
- 4th.—A man must on no account take a wife in his middle or old age.

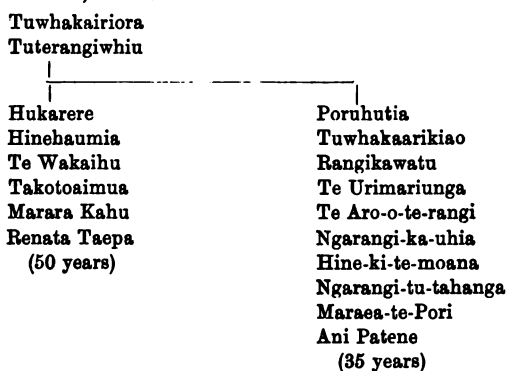
This may perhaps be deemed to be an exaggerated view of the case, but will serve to show how unlikely Mr. Smith's 20-year generation theory is to s and the test of criticism.

If enquiry be made, it will be found that the old type of Maori held some very peculiar ideas on the subject of children, as, for instance, that it was an exceedingly bad omen for any warrior to nurse a child; and the reason given for this superstition was, that the fact of a child making water over the knees of a warrior would thereby render them weak in battle. There can be but little doubt that this superstition was encouraged by the chiefs and priests, because they could not fail to see

* See "Journal Polynesian Society," Vol. II., p. 43.

intended for the son's second wife, and by her had Pikia Haurua and many other younger children. Here, then, we have a generation of 50 years, and although such occurrences did not perhaps happen oftener than once in five generations, still they did happen, therefore materially affecting the number of years to the generation.

Great chiefs had many wives, but they did not, for their domestic peace, take all their wives at one time. Tuwhakairiora had about 25 children, and his eldest son Tuterangiwhiu nearly as many. We find a difference of three generations among the different lines of descent from Tuwhakairiora, thus :—



I submit, that if all the circumstances of Maori life are taken into consideration—viz., the continual state of war, the scarcity of food among nearly all tribes during the winter months, and the fact admitted by all old Maoris, that although betrothals were common even in infancy, young people did not cohabit until both men and women had arrived at maturity,—we must then conclude that a less number of years than 25 cannot safely be assigned to a generation, and that 30 years might probably be nearer to the truth.

This question is really of importance, as it is the only method by which it is possible to compute the dates in Maori history.

We trust that members of the Society will give their views on this question, which, as Judge Gudgeon says, is of very great importance. At the best we can only get an approximation to the truth, but as so very much depends on it, it would be well for the Society to agree on what number should be used, and thus reduce our deductions to one common factor.—EDITORS.





NOTES ON MR. A. S. ATKINSON'S PAPER

“WHAT IS A TANGATA MAORI?”

BY THE REV. HAURAKI PAORA.

KO taku ake whakaaro mo tenei kupu—*Maori*; tuatahi; ki taku whakaaro e rite ana taua kupu ki tenei kupu—“*common*”; tetahi, e rite ana ki tenei kupu—“*native*,” mo te tangata tupu o te whenua, a mo te mea tuatahi ranei.

I mea ai ahau, e rite ana taua “*Maori*” ki te Ingarihi “*common*” na tenei kupu a matou i roto i to matou reo:—“Nga rakau o taua ngahere raka, he puriri anake, kahore rawa i whakauru he *rakau-maori*, ki roto.”

Tona tikanga o te kupu “*rakau-maori*” i roto i tena korerotanga, ko nga rakau noa iho nei, ara;—ko nga papauma, ko nga pukapuka, ko nga mahoe, ko nga kakarangu, ko nga tipau, ko nga karaka, me era atu o nga rakau ingoa iti. E huaina ana he “*rakau-maori*,” katoa ena tu rakau, ki te taha o nga rakau e whai ingoa ana.

Na, i mea ai ahau, a mo nga mea ano hoki kua tae tuatahi mai, “*kaipuke-maori*,” tona tikanga e ahei ai kia penatia te karanga mo tena he “*kaipuke-maori*,” no te mea kua hou mai tetahi hanga o tetahi kaupuke atu, he tima, na reira hei wehe i o raua ahuatanga i whakapiritia atu ai te “*maori*,” hei whakaotinga mo te ingoa o te “*kaipuke-maori*.” I tenei patai hoki:—“He aha te kaupuke i eke mai ai koutou i Poihakena?” Te whakautu:—“Kao, he kaupuke-maori noa iho nei ano.”

Na, mo runga i ta taku hoa, i ta Tuta Tamati i whakaaro ai ki tana, e hara taua kupu “*Maori*,” i te kupu tawhito no mua mai; ko ahau, e penei ana, mo ta taku hoa, mo ta Tuta. E kore ahau e mea he kupu hou tenei; no te wa ano i tae mai nei te Pakelha. Engari ki taku whakaaro ake, he kupu *heketua*, tenei kupu; ara:—He kupu tawhito mei te ahua hoki ka waiho ano hei kupu ma enei whakatupuranga.

Engari pea te ki kaore taua kupu "*Maori*" i honohono te whakahuatia inamata, i penei te honohono me te whakahuatia e matou i naiane i nga whakatupuranga o enei tau. Te putake e honohono ai—ki taku—no te mea kei te hono tonu mai te puta mai o etahi mea hou, i muri o era kua puta mai i mua. Ina hoki, he "*kuri-maori*," no te mea, kua tae mai he kuri na te Pakeha. He "*kiore-maori*," no te mea kua tae mai he kiore na te Pakeha. He "*manu-maori*," no te mea kua tae mai he manu Pakeha; no reira te "*Maori*," i tetahi taha Pakeha. Na konei ka mahara ake ahau, he ahuatanga i tino honohono ai te pupututanga o te whakahuahuatanga i tenei kupu "*Maori*."

I mea ai ano hoki ahau, e rite aua taua kupu ki tenei kupu "*native*," no te mea hoki, e karangatia ana matou, nga Maori o tenei motu, he "*native*," no te mea ko matou ano nga tangata whenua o tenei whenua.

I mea ai au e rite ana ki te kupu, "*common*," no te nei patai a matou:—"He tino momo ranei te hoiho naka?" "*Kahore*, he hoiho maori noa iho nei ano; (*No, just a common horse*").

TRANSLATION.

My own idea as to this word—"Maori"—is: first, I think it is like the word "*common*"; again it is like the word "*native*," used for the original people of this land.

I think the word "*Maori*" is like the English "*common*," because of this use of it in our language:—"The trees of that forest are *puriris* alone, there are no other '*rakau-maori*,' or common trees, contained in it."

The meaning of the words "*rakau-maori*" in that sentence is "ordinary or common trees," such as papauma, pukapuka, mahoe, kakarangu, tipau, karaka and other trees of little importance. All those kinds of trees are called "*rakau-maori*" by the side of (in comparison with) trees which possess names (values).

Now, I think in reference to the things which first came, or were brought here, such as "*kaipuke-maori*," the reason why they were so called was because they were followed by new forms of ships, such as steamers. Hence, to distinguish their different appearance, the word "*maori*" was added to "*kaipuke*" (a ship). In this sentence, for instance:—"What kind of a ship was it in which you came from Port Jackson?" Answer—"It was a '*kaipuke-maori*,' an ordinary or common ship (a sailing ship)."

Referring now to what my friend Tuta Tamati thinks,* that this word "*maori*" is not an old word, I am of opinion that this is not a modern word dating from the time that the Pakeha arrived here.

* "Journal of the Polynesian Society," Vol. II., p. 60.



NOTES ON MR. A. S. ATKINSON'S PAPER

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* "Journal of the Polynesian Society," Vol. II., p. 60.

Rather do I think that it is an ancient word; one that has been handed down to this generation. In reference, however, to its infrequent use formerly, as compared to its constant use now-a-days by this generation, there is probably something in it. The reason of its constant use—according to my idea—is, because of the frequent introduction of new things beyond what was formerly the case. For instance, “*kuri-maori*” is used, because the Pakeha introduced a *kuri* (dog); also “*kiore-maori*” and “*manu-maori*” are also used for the same reason, because the Pakeha brought here both rats and birds. Hence “*maori*” is used to distinguish the former, and hence also—I think—the frequency with which this word is repeated now.

I therefore think that the word is most like “native,” because we, the Maoris of this island, are called “Natives,” in consequence of our being the original people of the land. Again, I think it is like “common” from its use in this sentence:—“Is that horse of good blood?” “No, it is a ‘*hoiho-maori*,’ an ordinary or common horse.”

[We must apologise to the Rev. Hauraki Paora for a somewhat free translation of his notes, but it gives the gist of his argument, we think. He is well able to write his notes in English himself.—EDITORS.]





HE WAIATA WHANGAI ARIKI,
A CHANT AT THE OFFERING OF FIRST-FRUITS.

By HARE HONGI.

KUPE'S canoe, the *Mātāhorua*, was the first to discover and navigate the seas around these islands of New Zealand. When he had fully acquainted himself with the position and fertility of the land, he returned to "Tawaahi," the other side; but he left some dogs here. Kupe then described these lands to the people, telling them how the snow clung to the mountains, and also of its many fine large rivers. His words were:—"There is a fertile and beautiful island towards the east, and a desirable home between two rivers. These are the rivers' names—Te-Awanui-a-Taikahu and Waikakahi.* There is also a clear cool spring of water—Whakarongo-ki-te-uru (List to the Surges of the West)—and also the river from which I started on my return—Hokianga. The people whom I left behind are Taikahu, Nuku, and my daughter Kurareia; you may see them there."

Now Uenuku-o-te-Rangi was the great high priest and chief "ariki" of Hawaiki. A child was killed, cooked, and eaten; upon this Uenuku issued a decree, and this decree was of so peremptory a nature that the chiefs felt indignant, but who could resist such a thing, emanating as it did from Uenuku himself?

One day, some little time afterwards, Rongotea noticed Hawepotiki, a young relative of Uenuku's, spinning his top, or *Potaka*. The boy was busily engaged in this pastime, and moving nearer and nearer towards Rongotea. When he was sufficiently close, Rongotea seized him and instantly despatched him; then gave his instruction for the cooking.

* The first of these names is the ancient name of the Patea River, the second that of the Whenuakura River. The present names were given by Turi; those mentioned in the text by the ancient people of New Zealand—a statement for which we are indebted to our corresponding member, the Rev. T. G. Hammond.—EDITORS.

This occurred just at the time when (in accordance with an ancient custom) the *ariki* was presented with all of the first-fruits of the season, some portions cooked, but the greater part in its natural state. Rongotea chose a very fine *kumara* (cooked); he carefully removed a small portion from the end of it, inserted a piece of the child's flesh therein, replaced the piece of *kumara* which he had removed, so as to be quite unnoticeable.

By this time the majority of the people were on their way to make the presentations and offering to the *ariki*. There were to be seen the products of the country, all of the very choicest kinds: was it not for the *ariki*? Some with *kumara*, others with birds, others with *hue*; some with fish of various kinds, others with *tāhore* and *hōrōtai*, and *taro* and fruits—abundance of everything. So they proceeded along, while the air resounded with their songs or hymns, "*Waiata Whangai Ariki*," the usual accompaniments of these presentations.

Uenuku was seated in his place of state to receive them. When they reached that part of the service in which the food was lifted to his mouth that he might partake thereof and eat, Rongotea sprang forward and presented the before-mentioned *kumara*, which Uenuku at once proceeded to eat. During this time the songs, or hymns of thanks, congratulation, and fealty were still being chanted or sung by the people. When the *kumara* had been consumed by Uenuku, Rongotea retired, and on another assuming his place with a similar offering, he returned to his own village. When the services and ceremonies were ended the people dispersed, leaving large piles of food for Uenuku's consumption and sustenance.

In the early evening, Uenuku's stomach became suddenly and violently agitated, and he was instantly made aware of the fact that he had been deceived into partaking of human flesh. That it was actually the flesh of Hawepotiki, and that his deceiver was Rongotea, he felt no doubt. He forthwith chanted this "*maire*" or "*whare ahiahi*":—

Tikina atu ra te tini o Rongotea.
 Let Rongotea's people be seized and none escape.
 Whakatakā mai koia ko te kai mua e,
 The food was prepared, and with it the first-born,
 Rūnā mai Rongo e! ka Rūnā ai,
 The Receptacle, Rongo* himself. There was the Receptacle!
 To hope, to hope, i kotia, i kotia tutia,
 The waist, the waist, severed and quartered,
 I taona, i taona, ki te umu ki runga te Ahurewa,
 Cooked, cooked, in the oven devoted to Sacredness,
 Rūnā mai Rongo e! ka Rūnā ai.
 With Rongo himself, the innocent Receptacle!

* Rongo, the god of the *kumara*.

Owing to Uenuku thus disclosing his intention to have all the Rongotea people destroyed,* it was resolved to leave the country with all haste; and it was then that the words of Kupe were seriously considered. Canoes were launched; some were of the ordinary *hinau* kind, laden with provisions, such as the *kumara*, *taro*, *hue*, *kopana*, and all kinds of food.

Now Turi was Rongotea's son. His canoe was the *Aotea*; it belonged to Toto, his father-in-law. Turi took the precaution to bring away some seeds of the *karaka* with him. [See note 28 in "Notes and Queries" in this volume].

And so they came away, quite a number of canoes and chiefs. On arriving at an island called *Kotiwahatiwha*, famous for its forest of large tall trees, they stayed awhile and fashioned suitable top-sides for their canoes, in order the better to fit them for their lengthy voyage. When they were completed and fastened on, a dog was sacrificed as an offering to Maru. Maru's oracle, *Tuau* by name, was with them. Now, it happened when the dog was cooked, that the *Ririno* canoe arrived. *Potoru*, the chief of the *Ririno*, seeing the food ready, without hesitation took a portion and ate it, despite the remonstrances of Turi, who stated that it was expressly sacrificed as a propitiation to Maru.

That was the cause of *Potoru* losing his senses, and of his canoe going astray, for no sooner were the canoes once more properly on their way, than *Potoru* insisted upon being allowed to direct their course. It was urged that Kupe expressly laid down an eastward course. No, *Potoru* insisted upon the contrary, and so *Potoru* went away and was not heard of afterwards, whilst Turi came on to New Zealand and settled in the *Patea* district.

The writer's object was to pen a short introduction to the accompanying poem, which contains many references to the scenes just narrated.

After wrestling vainly with a print headed "An Easter Island Anthem," its character and general appearance has suggested the inclusion of the foregoing "*Waiata Whangai Ariki*" ceremonies as a set-off to the present impossibility of unravelling it, while, at the same time, conveying a hint as to its probable nature.†

* *Ngatirongotea* was the name of the tribe of Turi, derived from his father.—
EDITORS.

† The writer here refers to "An Easter Island Anthem" (so called), published in the Smithsonian Institution account of Easter Island, which we had asked Hare Hongi to try and make out the sense of.—EDITORS.

LAMENT OVER A FALLEN WARRIOR CHIEF.

Angiangi mai ra ko te ao whakarunga,
 How sadly soft the gentle breezes turn,
 Haere mai koe na, i te tau ka wehea,
 The parting of the year ye come to tell,
 Te Tai Tokerau, e kore e hoki mai,
 The Tides of Tokerau shall ne'er return,
 Tutaki wairua taua ki raro ra.
 Yet we shall meet where shadowy spirits dwell.
 Te Hinapouri, whiti rere ki te ao,
 The deepest darkness shoots athwart our skies,
 Ka iri ano koe i runga Te Ririno,
 Once more upon the Ririno (canoe) art thou,
 He wakatautohetohe no te tere i a Turi,
 Where fierce disputes 'midst Turi's fleet arise,
 Ka paea Potoru ki te au o Raukawa.
 Raukawa's current beats Potoru's prow,
 Ka eke i te ranga ki Otama-i-ea,
 On Tama-i-ea's sand-banks he rests—alas!
 He maunga rimu-rapa e tu noa mai ra,
 A lone and cheerless isle where sea-weeds cling,
 I tai te tārawa haerenga kaipuke,
 In far mid ocean; there huge vessels pass,
 Nana i homai te Paea-o-Tawhiti,
 And subtle flints from distant countries bring,
 Hei whakatuohotanga ki te iwi ka ngaro.
 To waste the people now, alas, too few.
 A rongo ano koe i te awa o Tāwhaki,
 Of famed Tāwhaki's River thou shalt hear,
 Hei ara mou ki roto Whangamatau,
 To Whangamatau thence thy course pursue,
 Te moana i hoea e tangata ka wehe.
 Through seas where parted people once did steer.
 Taketake hukuroa o te maro ihurua,
 War garments torn with winds of furious lands,
 Piki ake ai ki Po-tua-Ngahuru
 How famed the climb to Po-tua-Ngahuru dim,
 Ka tu tona whare, ko Te-Kapua-o-te-Rangi
 Where mansion Kapua-o-te-Rangi stands,
 Kei te rangi ka uwhi, ko Maikuku ki roto,
 'Neath heaven's broad roof; but Maikuku within,
 Te whare tena i tomo ai Tāwhaki,
 And entrance gave to Tāwhaki the great,
 I matakārātia mona te hau tama wahine
 Whose charms divine the beauteous daughter won,
 I kewa i Te Rangi
 While strange convulsions farthest heavens shake,
 Ka whetuki kei runga, ko Tama-Nui-te-Ra.
 And proudly rose the "Great Child of the Sun."
 Ki roto whare totoka, ko te tohu o te mate,
 Lo in the sea-cold chamber, seal of death

Ka hinga te Rātā, ka riro Taupoki,
 The Rātā falls, the Taupoki is calm,
 Te ngerengere tangata ka utu i raro ra,
 The tribes who wailed may pause to give them breath,
 Te puia Matawhero e i.
 Volcanic Matawhero cease to harm.

The composer of this lament was himself slain half a century ago.

The references to Tokerau, the dispute between Potoru and Turi, Raukawa's angry current, the Island of Tama-i-ea, Tawhaki's River, Whangamataua, the mansion residence of Maikuku-Makaka, and the flaming Volcano of Matawhero, are highly entertaining and useful. The composition itself is neat, concise, elegant, and poetical.

THE KURA-TAWHITI.

MAUI'S REVELATION AND COUNSEL TO RUPE.

Ruia atu ai te Kura-tawhiti,* hei whakautu, kia kore e hunaia mai e Maui i te Rangi. "Nau mai, E Rupe!—e noho ka haere ai, kia rongo mai koe! E rua tau rurū, e rua tau wehe, e rua tau mutu, e rua tau kai, ko nga kai hei papare mau. E rua o uta, e rua o tai, kotahi to te Po, moea mai nga mata. Tokotoko Tao, kotahi te turanga, Tokotoko Rangi, ka ngaro te kai, ka ngaro te tangata."

Ahakoa nga kura katoa; kotahi nei ano te kura, ko te Kura-tawhiti. Ko taua mea, ko te Kura-tawhiti, he rakau. Kei tāwaahi e tupu ana taua rakau. Ko te rakau tena e muia ana e te manū. E kore e haere noa mai tona waka, ka tangohia mai ano he peka o taua rakau. Koia te Kura-tawhiti.

Te unga mai ki konei, ka kitea te Pohutukawa. Ka akiritia atu nga kura ra ki te moana. I pohehe hoki he pera te Pohutukawa, no te whāwhātanga atu, na, ngahorohoro noa iho. Na ka tangihia nga kura i akiritia pohehetia ra.

Casting forth the Kura-tawhiti, as a recompense that Maui of the Heavens might not withhold the required knowledge. "Welcome, Rupe! Tarry awhile ere thou return. Hearken, take heed! Two years of silent destruction, two years of vain endeavour, two years of scarcity and famine, two years of abundance. Of the foods from which ye shall abstain, there are two upon the land, two in the sea, and one of the night, which is the season of sleep. The stroke of a Terrestrial Spear pierces but a single individual, but a Celestial Spear stroke destroys all foods, and whole races of mankind together."

Whatever may be related of the kura, there is but one original kura, which is the Kura-tawhiti. The said Kura-tawhiti is a tree. The said tree grows across the water (in a far country). It is a tree upon which birds flock together in numbers. In the event of canoes coming away from that country, they assuredly bring away with them branches of the said tree. Those are the true Kura-tawhiti.

In approaching this island the Pohutukawa was seen. The kuras were cast into the sea, as of no further value. The Pohutukawa was mistaken for a similar species, but in handling them the flowers simply tumbled to pieces. Great were the lamentations for the kuras foolishly cast away.

* The Kura-tawhiti is a tree growing in Hawaiki, according to Maori tradition.

EXPLANATORY.

Rupe* was most deeply distressed and concerned, a blight and disease had attached itself to the productions of the country, and his people were afflicted with a wasting illness which carried them off in large numbers. Maui—in whom was vested all knowledge—could alone remedy these evils; but would he deign to listen to him? He must hazard it. He sought Maui in the manner known only to the highest initiates, but it was just as he expected, there was no reply vouchsafed. As a last resource he drew forth the Kura-tawhiti, which he had concealed in the folds of his garment, and cast it at the feet of Maui, at the same time making a movement as if in the act of retiring. At the sight of this much-prized object, Maui instantly relented. "Welcome, Rupe! Tarry yet awhile. Hearken, take heed! There will be two years of silent destruction (*i.e.*, the blight, diseases and corruption would be allowed to go on unchecked), two years of vain endeavour (*i.e.*, the ceremonies and *karakia* would be re-established under Rupe, and a stand made against the prevailing evils), two years of scarcity and famine, to be followed by two years of abundance." Meantime the *tohungas* of Rongo, "god of the *kumara* crop," were to abstain from eating of the crayfish and scaly trout taken from fresh-water streams, "because when cooked they became quite red in colour," and also the crayfish and gurnet taken from the sea. For a similar reason, they were further to abstain from partaking of the *karaka*, *kao*, or any food whatsoever which required to be cooked during a whole night. "The thrust of a Terrestrial Spear pierced but a single individual," (Man, *i.e.*, Rupe's people resided in a country that was rich in its production, whence the saying "*Hawaiki kai*," when noticing a rich and forward crop). They had become so vain and puffed up with pride that the gods had been entirely neglected. They, in fact, trusted to their own strong right arms for everything, hence the visitations now afflicting them. "A Celestial Spear stroke destroys all food, and whole masses of mankind together." Such indeed was the nature of their experiences, afterwards corrected by the vigorous re-institution of the ordinances and ceremonies of the "*tapu*."

* According to some traditions, Rupe was a brother-in-law of Maui's.—EDITHS.





NOTES AND QUERIES.

IN an article on "The Social and Religious Ideas of the Chinese," by Professor R. K. Douglas, recently published,* the following remarks occur in regard to the original meaning of certain hieroglyphs:—"When a man marries he is said 'to take' the woman by 'the ear.'"[†]—after the manner, described in the ancient *chow li*, or chow ritual, of either bringing in the left ear of prisoners captured in war, or, as was undoubtedly practised, of bringing them in by the left ear, and thus preserves an interesting record of the primitive custom of marriage by capture. The native lexicographers tell us that this character was originally written without the woman, and meant therefore only "to take the ear," "take by the ear," which is till the common character for "to take." When, however, it was intended to mean to take a woman in marriage, the character for woman was added for the sake of distinctness. It is interesting to find that the combination of a hand with an ear occurs on some Greek gems which are to be seen at the British Museum and which are further inscribed with the word *μνημονεύει*. This has evident reference to the custom mentioned by Horace (Book I., Sat. IX.) of engaging a witness to bear testimony to a summons by touching his ear, when, as the commentators tell us, it was customary to add the word "Memento," in reference to a tradition preserved by Pliny that the seat of memory was in the lobe of the ear. This explanation appears to be very far fetched, and it is more probable that this custom was a survival of an old habit of bringing witnesses into court by the ear.

It is interesting that the above quotation should give us a possible etymology for the Maori word *taringa*, "the ear." *Taringa* is one of the most widely distributed words in Oceania. Not only in Polynesia proper, but in the Melanesian, Micronesian, and Malayan islands is the word (more or less pure) to be found. In Maori and other dialects *ringa* means "hand"; in Malay *talinga* means "the ear" and "the handle of a jar." Just as we say the "ears" of a pitcher, and the Scots use "lugs" for "ears" or "handles," so I suggest that the Polynesian *taringa* or *teringa* (both forms are common) for the ear, may mean "handle" or "lug."—EDWARD TREGGAR.

23. In response to the request contained in Notes and Queries No. 11, (Vol. I p. 127), Mr. Elsdon Best has been good enough to forward to the Society the original Maori names of a number of places in and around Port Nicholson. When a sufficient number of these has accumulated, the Council hopes to publish a lithograph map showing their localities. Mr. Joshua Rutland has also sent to the Society a large number of Native names of places situated on the coast near the French Pass and Pelorus River, all of which will be preserved for future use.

* "Journal of the Anthropological Institute of Great Britain and Ireland," February, 1893, page 166.

† I am unable, from want of type, to reproduce these Chinese characters as given by Professor Douglas, but he shows the compound hieroglyph for "marriage" as composed of those which separately stand for "woman," "to take," and "the ear."—E. T.

24. Mr. J. J. Rendle asks: How far the custom *Lala* (the Fijian term for help or service rendered by the community to the chiefs according to certain defined customs) extends over the Pacific, and requests information from any member who is acquainted with such a custom.

25. Mr. J. J. Rendle, in response to Mr. Basil Thompson's question on page 144, Vol. I., suggests that the name Malake therein referred to, may perhaps be identical with Malaita, Malayta, or Malanta in the Solomon's Group; or it may be the same as Malake, an island on the north coast of Na Viti Levu. It seems to us doubtful if any of these are identical with the legendary "Land of Our Origin," referred to in Mr. Thompson's paper. Perhaps that gentleman will express his views on the question.—EDITHA.

26. We call the attention of Maori scholars to a little volume of Maori songs, collected by Mr. John Macgregor from the Maori prisoners taken at the fall of Rangiriri in 1863, and just published by Camptaloup and Cooper, Queen Street, Auckland. Although containing some misprints of Maori proper names and other mistakes, it is valuable as giving in the original language many *waiatas* never before published.—EDITHA.

27. Those interested in Maori history will be glad to learn that the Rev. J. W. Stack, of Christchurch, has published a small volume called "Kaiapohia, the story of a siege," dealing with one of Te Rauparaha's expeditions to the South Island, in which the celebrated *pa* of Kaiapohia fell to his arms. Mr. Stack illustrates the story with several old Maori customs. The book is published by Whitcombe and Tombs, of Christchurch.—EDITHA.

28. In the third volume of "Reports of the Australasian Association for the Advancement of Science" the following passage occurs in reference to the migration of the Maoris to New Zealand; it will be found at page 291:—"They (the Maoris) came fully prepared to occupy a new country, and brought their wives, families, attendants, and several plants which they acclimatized here, such as the *kumara*, *taro*, *hue*, *aute*, &c., besides dogs and, as some say, certain birds and plants which are known to be natives of the country. This latter statement has frequently been used as an argument to discredit the traditional account of the origin of the Maoris as given by themselves; but it is capable of a probable explanation as follows:—The introduced plant about which most discussion has taken place is the *karaka* tree (*Corynocarpus levigata*), and the birds are the *pukeko* (*Porphyrio melanotis*) and the little green paroquet called *kakariki*. These things are said to have been brought in the canoe Aotea, commanded by Turi, who, as the tradition states, stayed on his way here for some time at an island called Rangituhia. This name cannot now be identified, but it is not impossible that it may be Sunday Island, of the Kermadec Group, which lies just in the course Turi should have followed. If so, then the *karaka* tree, the green paroquet, and the *pukeko* are all found in that island at the present day, and are natural to it. It is quite possible, all of them being new to Turi, that he brought some of the birds and the seed of the *karaka* with him, and the tradition of his having introduced them to New Zealand may be quite true, notwithstanding that all of them are natives of New Zealand." Confirmation of the supposition hazarded above has lately been received through our fellow-member Mr. J. T. Large, who, on a visit to Sunday Island, saw in possession of the Bell family, who reside there, some stone hatchets of the usual Polynesian type, which had been dug up in the soil. This proves incontestably that some numbers of the Polynesian race had visited those solitary islands, and most probably they were those who made voyages to and fro between New Zealand and the central Pacific during the time of the great migration to New Zealand—in the fourteenth century. Discovery of the same kind of stone implements at Norfolk Island proves that island also to have been known to the Polynesians; indeed it is difficult to point to any island in the central Pacific where traces of these old sea rovers cannot be found.—S. PERCY SMITH.

29. In the paper alluded to in Note 28 above, an attempt was made to prove that Rangiatea—a place in Hawaiki known to the Maoris by tradition—was intended for the island of Raiatea. Dr. Wyatt Gill in a letter says:—"In reference to Raiatea, in the Hervy Group that island is known as Rangiatea." This is strong evidence that the two names are identical, and gives strength to the theory that Turi of the Aotea migration to New Zealand came from Raiatea.—S. PERCY SMITH.

30. The Council has received from the Historical Society of Hawaii a very interesting paper, read before that Society on the 5th December last by the Hon. Sandford B. Dole, on the "Evolution of Hawaiian Land Tenures," which traces the growth of land-occupancy from a simple communal system in the early stages of colonisation of the Hawaii Group by Polynesians, through a feudal system, to the vesting of all the lands of the entire group in Kamehameha I., due to his conquest. Mr. Dole concludes with an *exposé* of the existing system of land tenure held under titles from the Crown. The paper will prove of great utility to scholars engaged in studying Polynesian subjects.—EDITORS.

31. In the same letter quoted above, Dr. Gill says:—"All the difficulties you experience in translating the *waiatas* of New Zealand, I feel with a large collection of old songs and historical material now in my possession. Besides this, I lack the stimulus which their brown faces and Maori language always inspired me with. In the islands, my plan was first to discover the rightful owner of these treasures (songs), and then to ask the wisest man amongst them to kindly teach me. In the Pacific it is reckoned a bad sort of theft for a man of one tribe to go over the songs of another tribe. He must be of the *same blood*, or be adopted; and this latter gives only a doubtful right to the recital of ancient songs and traditions." This feeling of the "rights of authorship" was, to a certain extent at all events, shared by the Maoris, for though the songs of one tribe might be common to another, as songs, it was, we think, only the learned of the author's tribe who could fully explain many of the allusions and meanings of the songs. This is an interesting feature in Polynesian customs which well deserves illustrating and elucidating, if any of our members will take up the subject. It is no doubt connected with the same feeling which—at one time—rendered one tribe averse to repeating the genealogies of another, for fear that a slip should be accounted as an offence.—EDITORS.

32. In a district of the island of Celebes, Malay Archipelago, the domestic fowl is called *jangan*, and the deer, *rusa*. In another place, *mun-jangan* is the name for deer. *Rusa* is probably the Indian name for deer, and possibly the animal and its name were brought from India by the Brahmin emigrants to Java and other places in the Archipelago. Can any correspondent explain the meaning of the composite word *mun-jangan*, a deer, and its connection with *jangan*, a fowl? At one place, as mentioned by A. R. Wallace, *rusa* is the name for deer, and *jangan* that for a fowl. How is this accounted for? Max Müller speaks of a kind of roebuck mentioned in the Veda, the sacred book of the Brahmins, named *risa* or *risya* ("Science of Language," Vol. II., p. 396, Note 33).—TAYLOR WHITE.

33. In Judge Gudgeon's paper on "Maori Deities," page 30, Vol. I., of this *Journal*, he states that Te Arawa and some other tribes of New Zealand recognise a god named Te Makawe, and he asks if such a god is known in any of the other islands of the Pacific. In Dr. Wyatt Gill's "Savage Life in Polynesia," page 146 he mentions a god of Mangaia named Te Makave-tai, or "Single ringlet," who was supposed to be the guardian of all black wild rocks. Possibly the two are identical.—EDITORS.

34. The Council has learnt with much pleasure that the Arawa people of Rotorna have appointed a committee to collect and preserve all their traditions, *karakias*, &c., which have not yet been published. The Council has—so far as lay in its power—encouraged the committee to persevere in this laudable effort, and trusts that it will bear important fruit. Would that other tribes followed such a good example.—EDITORS.

JOURNAL OF THE POLYNESIAN SOCIETY

CONTAINING

THE TRANSACTIONS AND PROCEEDINGS OF THE SOCIETY.

No. 2.—JUNE, 1893.—Vol. II.

PROCEEDINGS OF THE SOCIETY.

A meeting of the Council was held in Wellington on April 15th, 1893.

Letters were read from the Rev. W. Gray, Hoani Nahe, Elsdon Best, &c.

The following new members were elected :—161, D. Scannell, Judge, Native Land Court, Auckland; 162, T. H. Smith, late Judge Native Land Court, Grafton Road, Auckland; 163, W. Good, Oso, Taranaki; 164, W. T. Foxlee, M.I.C.E., Chief Engineer N.S.W. Railways, Sydney; 165, Professor J. H. Scott, Otago University, Dunedin; 166, Rev. J. E. Newell, Malua, Apia, Samoa.

The following papers were received :—1, *Maori traditions of the Kumara*, Judge W. E. Gudgeon; 2, *The Asiatic Origin of the Oceanic Numerals*, Rev. D. Macdonald; 3, *Tree-Forts of the Maoris*, Elsdon Best.

Books received :—1, *Na Mata*, for March, 1893; 2, *Journal of the Asiatic Society of Bengal*, Vol. lxi., Part 1, No. 3; 3, *The New Zealanders*; *Library of Entertaining Knowledge*; 4, *Transactions of the Geographical Society of the Pacific*, Vol. iii., 1892; 5, *Transactions of the R.G.S. of Australasia*, Victorian Branch, Vol. x.

A meeting of the Council was held in Wellington on May 13th, 1893.

Letters were read from the Geographical Society of Paris; the Bavarian Society of Arts; the Ecole d'Anthropologie, of Paris; Otto Harrassnitz, of Leipzig; Karl W. Hiersmann, of Leipzig.

The following new members were elected :—167, Henry C. Carter, 212 West 15th Street, New York; 168, J. R. Anderson, B.A., LL.B., Principal of Parkville College, Sydney Road, Melbourne; 169, W. G. Stainton, Rapanui, Tutaekara; 170, R. T. Batley, Moawhango, Hawke's Bay; 171, A. Mackay, Judge Native Land Court, Wellington.

Papers received :—1, *Te Poaka*, Taylor White; 2, *Notes on T. W. Rimini's Paper*, "The Fall of Pukehina Pa," Judge W. E. Gudgeon; 3, *The Length of a Maori Generation*, Judge W. E. Gudgeon; 4, *Notes on A. S. Atkinson's Paper*, "What is a Tangata-Maori?" the Rev. Hauraki Paora; besides a number of Notes and Queries.

Books received :—55, *Journal of the Buddhist Text Society*; 56, *Bergen's Museums Aasberetning*, 1891; 57, *Revue Mensuel de l'école d'Anthropologie*, of Paris; 58, *Bulletin de la Société de Géographie*, of Paris, Vol. xiii., 1892; 59, *Comptes Rendus de la Société de Géographie*, Paris, Nos. 1 to 5, 1893; 61, *Journal of the Royal Colonial Institute*, March, 1893; 63, *Bulletin of the Geographical Society of California*, Vol. i., Part 1; 64, Photograph of Gilfillan's Picture of "The Interior of a Maori Pa," from Mr. Elsdon Best; 65, *Maori Songs*, by John Macgregor; 66, *Na Mata*, for April, 1893.

A meeting of the Council was held in Wellington on June 3rd, 1893.

Letters were read from H. F. Cutter Principal Under-Secretary N.S. Wales.

The following new members were elected :—172, F. H. Edger, Native and Court, Wellington; 173, T. W. Lewis, Wellington.

Papers received :—1, *The Relationship of the Malayan Languages*, by T. L. Stevens; 2, *Notes on Whakaro'-Kakapo and Turangarere*, by Rev. T. G. Hammond.

Books received :—67, *Journal of the Royal Colonial Institute*, April, 1893; 68, *Journal of the Royal Geographical Society*, Vol. i., No. 4; 69, *An Australian Language*, by L. E. Thekked, edited by John Fraser, LL.D., from the Chief Secretary, N.S. Wales; 70, *Notes on Mr. E. Tregear's "Maori Comparative Dictionary"*, by A. S. Atkinson; 71, *Comptes Rendus de la Société de Géographie, de Paris*, Nos. 6 and 7, 1893.



ASIATIC GODS IN THE PACIFIC.

BY E. TREGGAR.

1. Just as the student of natural history takes interest in finding that some primitive form of animal life has survived the accidents and perils of the centuries and exists in a rare and solitary type of modern creature, so does the student of ethnology rejoice in coming across some survival in human custom or discovery in human language which may bridge over the gulf between ancient men and ourselves. To find some old dream still with living power, some infinitely ancient belief yet possessing vitality stimulates his research and causes him to hold as valuable what others engaged in the more active struggles of life would deem of little interest and of no useful application. This is the plea with which I venture to bring forward the enumeration of certain coincidences in religious belief once held by peoples of the old world, and compare them with those held sacred up to our own day by the natives of the Pacific Islands. There is, however, another side to the question; it is, that it is quite possible, even if the main thesis be incorrect, we may bring to the surface certain points of interest otherwise liable to be forgotten, and so the research may be valuable for its side-issues, even if it be only to provoke discussion on subjects little known.

2. In treating of the deities of people widely separated in point of distance, geographical and chronological, it may be pointed out that there are two ways (at least) in which coincidence may be marked; one is a similarity of name, and the other a likeness of attribute or action. Coincidence of name may be valuable as shewing the primal identity, even when the legends respecting the life and power of the divine person may differ. Thus, Tane is, with little doubt, the same god in New Zealand as in Hawaii, though in the former place he is regarded as the male principle, and in the latter as the god of light; just as Apollo was worshipped in one place as the sun, and in others as the god of poetry or medicine. Names are thus sometimes valuable for purposes of investigation, even when the histories are clouded over with race and national metamorphoses.

The first part of this paper, the lesser part, is devoted to some curious similarities in names, &c.; the second is descriptive of certain coincidences in legendary action between an Asiatic and a Polynesian Goddess.

THE ANCIENT GODS.

3. It is a well-known fact that when the Chaldean people occupied that part of Asia which they afterwards made so famous, their Semitic language displaced that of a nation called the Accadians, who used an "agglutinative" form of speech. There is no good in going over this ground, which has been thoroughly explored by profound Asiatic scholars. One thing which is not so fully determined is the origin of the Chaldean or Babylonian system of religion. In those ancient days religions and worships spread from people to people, and there is good cause to believe that the Babylonians adopted many of their deities from the older inhabitants of the land.¹ There is no "thus far, and no farther," in speculation, and it may now be asked "From what people did the men of Accad themselves adopt their objects of worship?" Many of the deities bear names of neither Semitic nor Accadian explanation.² It is curious that many of these names either have Polynesian significations, or similar names are mentioned in the sacred lore of Polynesia. By this I do not infer that the Accadians or Chaldeans adopted Polynesian deities, or *vice versa*, but would rather suggest that both the Asiatic and Oceanic peoples may have received their priestly teachings from a common source. In the thousands of unknown years lying behind history the names of certain holy persons and the gist of certain sacred legends may have been handed down from a pre-Aryan, pre-Semitic, pre-Turanian people.

4. We are told that the principal deity of Chaldea (or first person of their Triad) was called Anu. "He represents the Universe as the upper and lower regions, and, when these were divided, the upper region or heaven was called Anu."³ "The first Triad comprised Anu, Ea, and Bel Anu is Heaven, 'the Lord of the starry Heavens,' 'the Lord of Darkness,' &c."⁴ Now, White in his *Ancient Maori History*, when relating the cosmogony of the natives, repeatedly refers to Anu as "Space," and speaks of the rebel angels in "the war in Heaven" as *Kahui-Anu*, "the flock of the cold space."

5. The second person in the Chaldean Trinity was Bel. This word seems to have been used as a title, "the Lord," but this may have been a later meaning (as Cæsar was in Rome); Fornander identifies the Polynesian *Vela* (Maori *Wera*) "Heat," with Bel or Baal, and the old Spartan *Bela* the sun.⁵ The third person, Ea, is a very remarkable one. He was "the Lord of the Deep," "Ea the fish," but he was also "the impersonation of the Divine intelligence" and the teacher of mankind. "The original sacred books were attributed to him."⁶ "Ea was the god not only of the material watery sea, but also of the mystic deep," "the house of deep knowledge."⁷ In Polynesia the word *Ea* means to appear above water, to rise to the surface, liberty, salvation, spirit, &c., thus appearing to offer a translation of the name.

6. "Of the other goddesses, the most conspicuous are Anat or Nana (Earth), the wife of Anu (Heaven)."⁸ In both the Chaldean

1. The ancient Turanian names of the gods are gradually translated into the new Cushite-Semitic language. . . . existed in its completed form in the fifth thousand, B.C. Ragozin's *Chaldea*, p. 382. "In adopting the pantheon of Accad, the Semites made three important changes." Sayce's *Assyria*, p. 67.
2. Schrader's *Cuneiform Inscriptions*, Vol. I., pp. 198 and 278.

3. Smith's *Chaldean Account of Genesis*, p. 55.
4. Ragozin's *Chaldea*, p. 389 (*Story of the Nations*). See also Sayce's *Assyria*, p. 58.
5. *The Polynesian Race*, Vol. I., p. 53.
6. Ragozin's *Chaldea*, p. 390.
7. See *Lectures on Babylon* by W. St. Chad Bosworth, p. 38, in *Religious Systems of the World*.
8. Ragozin's *Chaldea*, p. 245.

and Polynesian legends Heaven and Earth are divided asunder, but they remain husband and wife. *Nana* in Maori means a nurse; in Marquesan a woman recovering from child-birth; in Guaham a mother; so in many other languages it means aunt or mother.¹ The Maori Mother-Earth was named Papa, and her husband Heaven was Rangi or Raki. Raki may be related to another Asiatic word for Heaven or sky used in Hebrew as *Rakia*, the firmament.² Mama and papa are words well known to philologists as interchangeable for father and mother over a large area of the world's surface; *papa* means father in Maori and other Oceanic tongues, although (generally) translated "foundation" it is also the name of the Earth-Mother.

7. For the purposes of this paper I include the Egyptians among the Asiatic peoples, relying upon the statements of learned authors that the Egyptians were not Africans, but an Asiatic immigration into Africa.³

8. It has been a widely remarked fact that the Egyptian Ra, the sun, is the same word as the Polynesian Ra, the sun. In fact, more prominence has been given to it than is desirable, since it is only a single coincidence, but, if it is backed up by a hundred others, it becomes an important factor in argument. "Il or Ra is the Babylonian form of the Assyrian Asshur, the name simply meaning god,"⁴ so the word was not only Egyptian but a widely spread sacred name. We should notice too that *pa* which means a fortified town in New Zealand also means a town in Egyptian, so that *pa-ra*, "Sun-town" (Heliopolis) in Egyptian meant the same in Polynesian. In spite of assertions made by early missionaries that the Maori people had no gods and no idea of worship properly so called, we have since found out that this is not the case. There is plain evidence, even of sun-worship, in some of the older traditions. I may instance the following quotation. "One of the party asked, while all the others were silent, 'Where are the people?' She answered, 'They are yonder, out on the plain.' He asked, 'What are they doing?' She answered, 'They are chanting songs and offering sacrifices to Ra (the sun).' He asked, 'For what purpose?' She answered, 'To suppress the ill-feeling of the people, and to give quiet to the land.'"⁵ This is a very ancient legend (that of Hapopo), fragments of which are related by other authors, but its age is apparent in the very obscure and mystical state in which such fragments appear.

9. In Sir George Grey's collection of Maori legends may be found the well-known tale of Maui's noosing the sun.⁶ Maui, having noosed the sun, began beating that deity with an enchanted weapon. "The sun screamed out, 'Why am I smitten by you? oh man! do you know what you are doing? Why should you wish to kill Tama nui te Ra?' Thus was learnt his second name." So, before this, the sun was evidently known as Ra, afterwards as "the great Tama, the Ra." In Maori *tama* means son, and in Polynesian generally it means son or child. Although purists may object to such pronunciation I have little doubt but that if written in English

1. It is probable that the Chaldean *Nana*, Earth, and *Nannar*, Moon were originally forms of one word, for, as will hereafter be shown, the idea of the moon-goddess as the primal genitrix was very prominent. Perhaps the Scandinavian goddess *Nanna*, the wife of *Balder*, has a name of the same signification, for *nanna* is used as "woman" by the Icelandic poets.

2. Smith's *Dictionary of the Bible*.

3. See Bunsen's *Egypt's Place*, pp. 381, 382. Lenormant's *Ancient History of the East* I., p. 292. Wilkinson in Rawlinson's *Herodotus*, II., p. 286. Renouf's *Religions of Egypt* quoted in Conder's *Syrian Stone Lore*, p. 11.

4. Rawlinson's *Lecture on Religion of Assyria*, p. 11.

5. White's *Ancient History of the Maori*, II., p. 68.

6. *Polynesian Mythology*, p. 23 (edition 1886).

letters instead of Polynesian the word would more nearly resemble *Tum-mah* than *Tah-mah*, and if this be so it makes a curious coincidence with another Egyptian name for the sun-god, *viz.*, *Tum*. In the Funeral Ritual, LXII., we find, "I have been made a Lord of the Age, who has no limit, for I am an Eternal Substance. I am *Tum*, made for Ever." According to Brugsch, the sun temple at Heliopolis held a sacred sealed chamber in the form of a pyramid called *Ben-Ben*, in which were kept the two barks of the sun. This explains the sentence, "He beheld his father *Ra* in the exalted house of the obelisk; the morning bark of *Ra*, and the evening bark of *Tum*."¹ *Tum* being the evening sun, perhaps explains why it was the "second name" in the Maori story. So also the Egyptian *Osiris* the sun was the son of *Ra*—as *Horus* the later sun was the son of *Osiris*. That *Tama* (*Tumma*) was invoked may be inferred from the baptismal ceremonial chant

"May *Tu* and *Tane* and *Tama* meet,
May the light come,
May the gods *Tawhaki* and *Tama* bring light.
Ball of light, come!" &c., &c.²

The name of *Tamas* for the sun was widely known in Asia. It is almost certain that *Dumuzi* or *Tammuz* (*Adonis*) is the same deity as the *Samas* or *Shamas* the sun-god of Chaldea.³ *Tammus*, or *Tamzi* means the "the son of life"—and as *zi* means life, *Tam* means son. "Ishtar and her husband *Tamzi*, the son of life."⁴ This shows too how the sound *Tum* or *Tumma* or *Tama* was more persistent than any way of writing it—we find *Tammuz*, *Dumuzi*, *Tamzi*, *Shamash*, *Samas*, *Tamas*.

10. "Sin on thy right hand, *Shamash* on thy left. . . Upon mankind trust not; bend thine eyes on me; trust to me; I am *Ishtar* of *Arbela*."⁵ *Sin* and *Shamash* were the lunar and solar deities of Chaldea. The second part of this paper identifies *Sin* with the lunar *Sina* of Polynesia. *Shamas* has been discussed above in ¶ 9.

11. *Manah* was with the Arabians one of three goddesses, the daughters of God,⁶ and at *Gaza*, the deity *Marnas* was the chief object of worship—the Greeks identified him with *Jupiter*.⁷ Whether either of these names is related to the Maori *mana* (*mahnah*) power, especially supernatural power, &c., is doubtful, but *Mana* seems to be personified in the incantation whereby the soul of the deceased Maori was helped towards heaven. Dr. Shortland does not translate either *Ihi* or *Mana* (*Ihi* is dealt with in the second part of this paper as a name of *Sina*)—but says:

"Now you mount up,
To your *Ihi*,
To your *Mana*,
To the thousands above," &c.⁸

Although in most places in Polynesia, *mana* means power, prestige, &c., in some places it means thunder, and so might be connected with the memory of *Jupiter Tonans*.

1. See Lethaby's *Architecture, Mysticism and Myth*, p. 89.

2. White's *Maori Superstitions*, p. 121. (See also Grey's *Poems*, 362.) Although White in another place refers to this name as to that of *Tama-te-Kapua*, there is no ground for this, and the name of a man like that of *Tama-te-Kapua* would be out of place when joined with those of such mighty deities as *Tu*, *Tane*, and *Tawhaki*.

3. Schrader speaks of the Babylonian, *S*, becoming the lapsed *T*. *Cuneiform Inscriptions*, I., 168.

4. Brown's *Great Dionysiac Myth*, II., 331 & 335.

5. Translated by Thomas G. Pinches in *Records of the past*, Vol. XI. See *Assyria*, (Story of the Nations).

6. *Commentary on Homer and Virgil* (pub. J. Murray, 1929), p. 536.

7. See Conder's *Syrian Stone Lore*, 286.

8. *Maori Religion and Mythology*, pp. 34 and 119.

12. Speaking of Hades and the Assyrian belief therein, Professor Sayce says of "the land of no return" "Here, Allat, 'the queen of the mighty country' ruled together with Tu, the god of death."¹ In New Zealand Tu is not the god of death, but of war, and is one of the most dreaded divinities. In Mangaia, he is essentially a god of Hades, residing in the Land of Silence, "where the gift of speech is unknown."²

13. After the first triad of the Chaldeans (Anu, Ea, and Bel) had passed away, a second triad took their place, viz., Sin, Shamas, and Raman, as Moon, Sun, and the Power of the Atmosphere. Of Sin and Shamas we have already spoken, but of Raman we may notice that his sign is generally the lightning, or triple forked thunder-bolt; he is, "the lord of the flaming sword." Whether he is connected in pre-historic thought with the Indian Rama³ (Moon-Rama) or not, it is possible that the Polynesian word *rama* a torch (and as a compound, "light") may be connected with this. In the Gambier Islands *rama* means to illuminate, and *marama* is a common Oceanic word for moon, while in Tahiti *maramama* means light. Raman was also called Vul or Pur (*rup*) and the Polynesian word *pura* or *pula* to shine, to glow, would seem to have kindred with the words for fire; in Fijian *vula* is the moon and *vulavula* (*purapura*) white. The Assyrian word "to blow," is formed on the root *hau*,⁴ which resembles the Polynesian *hau* wind.

14. Referring to the triad spoken of in ¶ 13, the person called Sin, the moon, was called by the Acadians Uru-Ki, a word denoting "shining." "Elu (Bel) had a numerous family, his eldest son was the moon-god, called Ur."⁵ The most ancient city of Ur (the home of Abraham) was the central seat of moon-worship in Chaldea. It was "the city of the light."⁶ From *ur*, light, is derived the Assyrian *uru* light and day; the Hebrew *aor*." The Maori *ura* to be red, to glow, and *uru*, glow, seem akin to this, and so do some European roots, although I am aware that the Latin *uro*, I burn, is said to be on a later root than *us* or *ush*.⁷ If the Hebrew *Aor*, light, is a relative of *Ur*, or a borrowed word, it has a curious likeness to the Maori *Ao*, daylight, the bright day, the visible world. *Ao* was sometimes personified; "Come, O *Ao*! and add thy power."⁸ It appears in the Samoan Cosmogony "Then Immensity and Space brought forth offspring, they brought forth Night and Day (*Ao*)."⁹ Sir W. Rawlinson speaking of the Chaldean god of the atmosphere says that "a probable reading of his name is Air or Aur, the well known gods of the Mendeian pantheon, who presided over the firmament." Schrader writes that the twenty-eighth day was sacred to *Ao*,¹⁰ and the Assyrian deity *Ao* is called "The Intelligent Guide, the Lord of the Visible World, the Lord of Knowledge, Glory, and Life," by Cooper.¹¹ *Ao* is the Visible World in Maori.

15. *Maia*, mother or nurse, a name of Cybele, the Great Mother, presiding over childbirth—perhaps a sister of the Indian *Maya*, the bountiful goddess—resembles the Tahitian *maia* a midwife and *maiaa* the dam of animals. *Muta*, the goddess of silence also coincides with

1. Fraser's Magazine, Vol. IX., p. 705.

2. Gill's Myths and Songs of the South Pacific, p. 6.

3. In Sanscrit *Ra* means "fire."

4. Schrader's Cuneiform Inscriptions, I., p. 25. Note.

5. Smith's Chaldean Account of Genesis, p. 59.

6. Transactions Society Biblical Archaeology, I., p. 64.

7. Respectfully, I feel doubtful as to this, and fancy that the *ur* root is as ancient—that *Eos* and *Aurora* are sisters.

8. White's Ancient History of the Maori, I, 71.

9. Pratt's Folk songs and myths from Samoa.

10. Cuneiform Inscriptions, I., 19.

11. Archæic Dictionary—*Ao*.

the Mangarevan *nūtu* to keep silence (Maori *watu* to cut short, *watu* to end) and with the Marquesan Mutuheī, the god of silence. In Persian (Zend) *atar* is fire "both as a thing and a person."¹ In Polynesia, *Ata* is a person as "Dawn," and also is the morning light, to reflect as a mirror, the soul, the spirit of a thing, the essence. Schrader speaks of the Chaldean goddess *Atar* as coinciding with *Athare* or *Astarte* the moon.² The Maori *ata* is apparently compounded in the word *Aterau* the moon, and is very like *Athare*. The *Ouranos* (Heaven) of India is called *Varuna*, a name which reads in Polynesian as *Va-runā*, "the space above," Maori *Wa-runga*. One of the Aryan deities was *Pushan*, the sun. Of this deity the commentary on the *Rig Veda* says "Thy golden ships, O *Pushan*, which move across the watery sky."³ The Maori *puhāna*, to glow, explains this name, and in doing so comments on another Vedic deity, *Ahāna* the Dawn, (Sk. *ahan* day), for these have apparently a relation to the Polynesian *hana* to shine to glow, the Paumotan *hana* the sun, Tahitian *hanahana* splendour, glory, awfulness. *Dēva* an Asiatic name for "gods" may be (not originally, but dialectically, *dyaus*) a name for them as the people of the *reva*, the firmament or expanse of heaven in Tahiti and Hawaii. The *leva*, *reva*, or *deva* are the visible heavens, the upper regions of the air.⁴ *Reva* was a name of the Indian *Venus*, and was also a name of *Karna* the sun-god's child—*Karna* may be the Paumotan word *Kana* shining, radiant. *Tvastri* or *Tvashtar*, the Vedic Creator and fashioner was apparently once "the thunderer"—"When the clever *Tvashtar* had turned the well-made golden, thousand-edged thunder-bolt."⁵ In the Island of *Fate* or *Efate*, the word for thunder is *Vatshiri*, and is almost certainly the thunder (and thunder-deity) of the Maori as *Whatitiri*. *Conder* makes allusion to the Egyptian *Tanen* as "the god of the heavens" and the name may be connected with *Tane* the god of light, the first person in the Hawaiian Trinity.

16. *Siva* was one of the ancient gods of India, and his name means dark, black, destroying.⁷ *Siva* in Polynesian means dark-colored, black, or blue; secondly "sacred" as a sacred offering. In Hawaii *puua hiwa* is the black or sacred hog offered in sacrifice, while *Hiwa-hiwa* was a name applied to gods and great chiefs.⁸ The double trident of the Hindu *Siva* was found marked on some stones on the island of *Molokai* (Sandwich Islands). It is curious to notice that this word *siva* means a dance-song in *Samoa*, in *Tonga*, a song, to sing, and a heathen festival.⁹ So also the Indian *Sura* the sun¹⁰ seems connected with Polynesian festivals, as *Samoa* *sula* a song of thanks, Tahitian *hura* a native dance, Hawaiian *hula* to dance. *Soma*, the sacred beverage offered to the Hindoo gods (the *haoma* of the Zend *Avesta*) appears in Polynesian as the Mangarevan *homa*, an offering of fruits to the gods. *Hari*, a name of *Vishnu*, is perhaps the Maori *hari* to dance in a ceremonial manner while holding up baskets containing offerings; Mangarevan (which often drops *h*) *Ari*, the name of a god, &c. It would certainly appear that if the Polynesians have not kept the names of Asiatic gods in reverence, some memory of them seems to linger in their festivals and dances. As to priesthood, a

1. Darmestetter's *Vendidad*, preface LXII.

2. *Cuneiform Inscriptions*, 134.

3. *Rig Veda Samhitā*, by Max Müller, p. 47.

4. Cf. the Latin *sub-dio* as on the *dio* or *deus* root.

5. *Rig Veda*. P. Max Müller, p. 111.

6. *Syrian Stone Lore*. p. 78. Note.

7. Dawson's *Classical Dictionary of Hindu Mythology*.

8. Fornander's *The Polynesian Race*, I., p. 47.

9. "Siva dances furiously with his wife *Devī* the dance called *tanakara*" Dawson's *Classical Dictionary of Hindu Mythology*.

10. *Rig Veda*, p. 186.

note in Darmestetter's *Vendidad* (Fargard V. p. 56) says "The Ratu is the chief priest, the spiritual head of the community." This title Ratu, is used in Fiji like Sir or Mr. before the name of a chief, and is in Samoa the title of the Chief-Builder, as Latu. It is linked with the Javanese Ratu a king, the Datu or chief of the Malay Archipelago.

17. Summing up this necessarily concise account of many coincidences, we find—

ASIATIC SACRED WORDS.	POLYNESIAN COMPARATIVES.
Par. 4. <i>Anu</i> , Heaven.	<i>Anu</i> , space.
,, 5. <i>Bel</i> , the lord of Fire.	<i>Vela</i> , heat.
,, 5. <i>Ea</i> , the fish, the lord of Wisdom.	<i>Ea</i> , to appear above water, spirit, &c.
,, 6. <i>Nana</i> , the Earth-Mother.	<i>Nana</i> , to nurse.
,, 6. <i>Rakia</i> , the firmament.	<i>Raki</i> , Heaven.
,, 8. <i>Ra</i> , the Sun.	<i>Ra</i> , the Sun.
,, 9. <i>Tum</i> or <i>Tamas</i> , the Sun.	<i>Tama-te-Ra</i> , the Sun.
,, 10. <i>Sin</i> , the Moon.	<i>Sina</i> , the Moon.
,, 11. <i>Manah</i> or <i>Marnas</i> (Jove?).	<i>Mana</i> , supernatural power.
,, 11. <i>Isis</i> , the Moon, &c.	<i>Ihi</i> (see second part of ¶ 80).
,, 12. <i>Tu</i> , the god of death.	<i>Tu</i> , god of war and Hades.
,, 13. <i>Raman</i> , god of the atmosphere.	<i>Rama</i> , light.
,, 13. <i>Vul</i> or <i>pur</i> (<i>Raman</i>)	<i>Vula</i> , moon, and <i>pura</i> , fire.
,, 14. <i>Uru</i> , the light.	<i>Uru</i> , to glow.
,, 14. <i>Aor</i> , light.	<i>Ao</i> , day, daylight.
,, 15. <i>Maia</i> , Magna-Mater.	<i>Maia</i> , a midwife.
,, 15. <i>Muta</i> , goddess of silence.	<i>Mutu</i> , to keep silence.
,, 15. <i>Atar</i> , fire.	<i>Ata</i> , light, dawn.
,, 15. <i>Varuna</i> , Heaven.	<i>Va-runa</i> , space above.
,, 15. <i>Pushan</i> , the Sun.	<i>Puhana</i> , to glow.
,, 15. <i>Ahana</i> , the dawn.	<i>Hana</i> , to glow.
,, 15. <i>Deva</i> , a god.	<i>Reva</i> , abode of gods, the sky.
,, 15. <i>Karna</i> , the Sun-god's child.	<i>Kana</i> , shining, radiant.
,, 15. <i>Tvastri</i> , the thunderer.	<i>Vatshiri</i> , thunder.
,, 15. <i>Tanen</i> , God of Heaven.	<i>Tane</i> , god of light.
,, 16. <i>Siva</i> , a Hindu god.	<i>Siva</i> , sacred, a dance.
,, 16. <i>Sura</i> , the Sun-god.	<i>Sula</i> , a song and dance.
,, 16. <i>Hari</i> , a Hindu god.	<i>Hari</i> , to dance.
,, 16. <i>Ratu</i> , a chief priest.	<i>Ratu</i> , a chief.
,, 16. <i>Soma</i> , an offering to gods.	<i>Homa</i> , an offering to gods.

These comparisons seem to present sufficient data to allow us to consider whether there is not sufficient ground for further study on this subject. The likeness of names may be the merest coincidence, but on the other hand it may point our thoughts backwards to days behind Greek and Chaldean, behind Accadian and Polynesian, to times concerning which there is neither script nor legend, and so cause us to remember what a tiny space of time our history and even myth-history covers. This is good if it teaches us humility in our research, even if we can do little to lift the impalpable, impenetrable veil which hides the childhood of our race.

ISIS AND HINA.

This second part of my paper deals little with coincidences of name, but rather with those of action and of attribute.

The worship of Isis was so widely spread among the nations of the ancient world that her name brings manifold recollections to every scholar. Of Hina, though little known in countries where literature has flourished, the story of her doings is celebrated almost everywhere among the thousand islands of the Pacific, and she is the centre around which many of the quaint and interesting legends of the South Seas group themselves. That each goddess should have something in common is only to be expected, but that both should, have the same powers and be described as performing, phase by phase, the same actions, are coincidences worthy of the attention of the Comparative Mythologist.

18. The history of the goddess Isis is so well-known, and so accessible in countless books of classical research that it may be passed over in its general form without comment, particularly as details will have to be dwelt on at considerable length. The character of Isis differed, as do those of all ancient deities, according to the century, the country, and the mental enlightenment of her worshippers. When men had grown up to refinement of thought and expression, Isis became almost an abstract divinity; she was the female force personified and magnified to infinity, the Virgin Genitrix containing all powers of life and reproduction, the great Mother-Nature herself, "whose peplum no male hand had lifted." But in the earlier days of simpler men, she too had been a simpler goddess, one of whom many legends were told, one who wedded and bore a child, one who loved and wept and rejoiced. It is this humbler side of her character with which we have to deal.

I have already compiled and compared together many of the legends concerning Hina, in a paper to be found in the Transactions of the New Zealand Institute, Vol. XIX., p. 486, *et. seq.* Those who wish to read traditions concerning her must turn to that paper, or to the fuller text of the references made therein.

19. *The goddess of the Inundation.*—Isis was worshipped in different countries, and under many names. She was Isis in Egypt, Ishtar in Chaldea, Astarte in Greece, Ashtoreth in Phœnicia, Atergatis with the Hittites, Derketo in Tyre, Diana in Crete, Cybele in Phrygia, Eastre and Ziza in Teutonic lands. These names represented her under different aspects, but there is a similarity and a bond between them all. The chief link of this chain is her function as a water-goddess.

In Egypt, Isis was the goddess who presided over the beneficent inundation, the annual rising of the Nile. This was supposed to proceed from the tears she wept over the murder of her husband Osiris by Typhon. She is mentioned as being connected with the Chaldean deluge also. "In the heavens the very gods are afraid; they seek a refuge in the highest heaven of Anu; as a dog in its lair the gods crowded by the railing of heaven. Ishtar cries aloud with sorrow "Behold all is turned into mud, as I foretold to the gods." This connection with the waters accounts for her being represented as a fish or a woman-fish. Lucian calls Semiramis the daughter of Derketo

(Atergatis) whom he saw in Phœnicia as a woman with the tail of a fish.¹ "At Joppa she appears as a mermaid. According to Plutarch the Syrian Tīrgata, the Derceto of Palestine was the goddess of moisture."² As Atergatis she was worshipped by the Hittites at Karkhemish, her priestesses being beautiful girls. At Tyre, the fish-goddess Derketo and the fish-god Dagon were worshipped together.³ Professor Sayce, our eminent Oriental authority, states that Ashtoreth, Astarte, Aphrodite, Artemis, and Ishtar are the same goddess.⁴ Ashtoreth must have been worshipped in Palestine before the time of Abraham, for Chedorlaomer when he advanced against the five kings smote (Gen. XIV. 5) the Rephaim in Ashtoreth-Karnaim "the two-horned Ashtoreth."⁵

20. Hina or Sina is also distinctively a water-goddess. In New Zealand she is best known in her character as "the great swimmer," when in her grief for the loss of her husband she made the long journey of many months through the waves of the ocean to Sacred Island (Motu-tapu).⁶ In the same way had Ishtar mourned for her lord and wandered:

"The darkling pathway o'er the restless waters
Of seven seas that circle Death's domain
I trod, and followed after earth's sad daughters
Torn from their loved ones and ne'er seen again."⁷

In the Mangaian story Hina (Ina) also swims to Sacred Island, but mounted on a fish; she herself is called Ina-ika "Ina the fish," and the journey ends, as in the New Zealand legend, in her becoming "the wife of the King of all Fish." The same tradition is related in Tahiti. In Hawaii⁸ Hina was the wife of Kuula (Tu-kura) the god of fishermen, and she was appealed to when her husband withdrew his favours.⁹ The Deluge in Hawaii is called "the Flood of Royal Hina," and in Samoa Sina was invoked by the Maui brothers to make their hook hold when the earth was drawn up from the deep sea, just as in Hawaii the bait on the hook (when the land was drawn up) was the wing of Hina's favorite bird. The Samoan poet sings—

"The fishes of the deep come inside the reef
To the hook of thy son, O Sina."¹⁰

These quotations establish Hina's position as a water-goddess.

21. *The Deluge-Bird*.—A noticeable point in the tales concerning Isis is that she is often represented as a bird, usually as the dove. The bird was a common emblem of the soul in former times sometimes even of deity. In ancient Persia the song of the bird was sometimes thought to be a divine utterance or revelation.¹¹ "The Ninevite sculptor typified the Supreme Being as an orb with the wings and tail of the dove."¹² Of Isis, when she was worshipped by the Hittites as the fish-goddess, it is said "a still more invariable and favourite attribution, however, was the white dove; it was looked upon as an essentially holy bird, which it was sinful to kill for food or sport."¹³

1. *De Dea Syria*. C. 14.

2. Baring-Gould's *Curious Myths*. II., 232.

3. Mahaffy's *Assyria*, pp. 110, 111, 114, &c.

4. *Assyria, its princes, priests, and people*, p. 163.

5. Guesi's *Origines Celticae*. Vol. I., 508.

6. Grey's *Polynesian Mythology*, 49. White's *Ancient History of the Maori*, II., 122. Wohlers in *Transactions New Zealand Institute*, VII., 25.

7. Poems by Louis Dyer, in Appendix to Ragozin's *Chaldea*. p. 369.

8. See H. M. King *Kalakana's Legends and Myths of Hawaii*, pp. 44 & 52.

9. As Derketo and Dagon were worshipped together at Tyre. *U ante* ¶ 19.

10. Pratt's *Folk Songs and Myths from Samoa*, p. 252.

11. Darmstetter's *Venidad*, note p. 31.

12. Jones' *Credulities Past and Present*, p. 411.

13. *Assyria*, 111.

Semiramis turned herself into a dove when she was to be gathered to the immortals. "Semiramis (whose Assyrian name *Shammuramat* means simply "dove,") is beyond doubt none other than the goddess Ishtar"¹—that is, Isis. Massey, speaking of this goddess says, "Ishtar-Belit, the genitrix. . . . as a statute with a golden dove on her head. . . . The fish denoted the element of water, the dove signified the soul of breath."² Ashtoreth was represented with the dove on her head.³ These instances may suffice to identify Isis with the dove.

22. Hina was not only the sister and wife of Maui, whose favourite transformation⁴ was into the dove, but another brother, Rupe, (whose name means "Dove") came to her in that shape to Sacred Isle and bore her away."⁵ It was as a bird that the spirit of her future husband Tinirau came to her⁶ in the Mangaian legend.⁷ When New Zealand was pulled up out of the waters by Maui the string was given to the dove to haul on.⁸ Maui "was three months hauling it above the water, and would not then have succeeded, had he not caught a dove, put his spirit into it, tied the line to which the land was fastened to its beak, and then caused the dove to fly to the clouds and draw up the islands above the surface of the water."⁹ But this dove drawing land above the waters is certainly the deluge-bird, that is Hina. In Tahiti, the great uncreated god Taaroa (Tangaroa), dwelling in the Reva (the Expanse, the upper Heavens) made Hina as his first act of creation, and in the Samoan story the deity Tangaroa sent down from heaven his daughter Sina (Hina) in the form of a bird. "She flew about, but could find no resting place, nothing but ocean. She returned to the heavens, but was again sent down by Tagaloa to search for land. First she observed spray, then water breaking, then land above the surface, and then a dry place where she could rest."¹⁰ This resembles the Biblical narrative of the bird-messenger of the deluge, and the Chaldean version also. "At the dawn of the seventh day I took out a dove and sent it forth. The dove went to and fro, but found no resting place and returned."¹¹ Sina chose the dove as her incarnation."¹²

23. *The Rainbow*.—The Rainbow was an accompaniment or attribute of Isis. In the Chaldean Deluge Tablets, it is said of Ishtar after the flood: "And when the goddess Ishtar came she spread out on high the great bows of her father Anu. 'By the necklace of my neck' she said, 'I shall be mindful of these days.'"¹³ Keridwen, the Isis of the ancient Britons, also used the rainbow symbol. "The rainbow was adopted as a type of peace after storm. It was an image of Isis and Keridwen; the smile of serenity dawning after the deluge."¹⁴ Hina also appeared with the rainbow. Tangaroa (a Mangaian legend this) fell in love with her, "the god unfastened his girdle which mortals call the rainbow, and by this dazzling pathway descended to earth."¹⁵ The celestial arc then seems to have become the property of the god-

1. *Assyria*, 201.

2. *The Natural Genesis*, I., 471.

3. Conder's *Syrian Stone Lore*, 78.

4. Grey's *Polynesian Mythology*, 16.

5. Grey's *Polynesian Mythology*, 52. White's *Ancient History of the Maori*, I., 82.

6. Gill's *Myths and Songs*, 90.

7. Paumotu legends relate that restless spirits escaping from heaven, take the form of birds. Forrander, *The Polynesian Race*, I., p. 65.

8. White's *Ancient History of the Maori*, II., 88.

9. Yate's *New Zealand*, 142.

10. Turner's *Samoa a hundred years ago*, p. 7.

11. Ragotz's *Chaldea* 301 and 316.

12. *The Song of Tigilau and Sina*, Pratt, 197.

13. *Chaldea*, p. 316.

14. Massey's *Natural Genesis*, II., 209.

15. Gill's *Myths and Songs*, 118.

dess, because when she had taken a mortal husband to the skies and he grew old (the Greek story of Tithonus), "Ina caused a beautiful rainbow to span the heavens, by which her disconsolate aged husband descended to earth to die."¹ This story belongs properly to Hina as the Moon-goddess (see ¶ 24). In Hawaiian legend we are told that it is only by the rainbow that Hina's heavenly home can be approached.²

24. *The Moon-goddess.*—We must now consider the most prominent aspect in which Isis appeared to the ancient world. She was emphatically the lunar goddess, the wife of Osiris the sun. The moon-deities of other nations than Egypt are probably adaptations or reflections of her. "They also declare Isis to be the moon, and say that such statues of her as are horned were made in imitation of the crescent."³ "Ishtar, wedded to the beautiful sun-god descended to Hades."⁴ "Astarte, queen of heaven, with crescent horns."⁵ "Ashtoreth or Ashtaroth," a Phœnician goddess-moon.⁶ "Ishtar and Shamas the sun-god were children of Sin."⁷ It is from this name of Sin (Sina) for the moon-deity that Mount Sinai and the desert of Sin were named.⁸ The sister goddesses worshipped by European peoples, agreeing with Isis in many of her attributes (*ut infra*) were also represented with the crescent moon. So Artemis was *Bicornis regina siderum*,⁹ and as Luna, Phœbe, Selene, Hecate, &c., is thus represented.

That Hina is the moon, is most certain. The original meaning of Sina or Hina seems to have been "white" or "silvery." The common word for "the moon" in Polynesian is either *mahina* or *marama*.¹⁰ It is *masina* in Samoan, *mahina* in Tahitian, Tongan, Hawaiian, &c., but when personified the *ma* of *mahina* is omitted. Sina is "the woman in the moon" in Samoa,¹¹ and was worshipped as a goddess in one of the islands of the group, the month of May being called after her. In New Zealand "To Hina (the moon) belongs night and day" is a proverb quoted by White.¹² In Raratonga and the Hervey Group, Hina (Ina) was wedded to Marama the moon-god, and became the moon goddess.¹³ In Tahiti, Hina, after many adventures went up to the moon to dwell, as she is also said to have done in the legends of Hawaii.¹⁴ The most interesting proof of this phase of Hina's existence as a goddess is her connection with Maui, and its likeness to the Asiatic and Kamic stories. There can be little doubt in the mind of anyone who has read Professor Max Müller's paper on the subject¹⁵ but that Maui is a personification of the sun. I may perhaps add to his argument a few additional points of identification. Maui not only brought fire for the use of men¹⁶ but in doing so assumed the shape of a hawk, the solar "bird of fire." "The hawk was her child and was the god of fire."¹⁷ So of Osiris it was said "sometimes he appears with the head of a hawk, as that bird from its quick and piercing eyes is a proper emblem of the sun."¹⁸ At

1. Gill's *Myths and Songs*, 47.

2. Fornander's *The Polynesian Race*, II., 16 and note.

3. Plutarch's *Morals, Isis and Osiris*, 52.

4. Sayce's *Assyria*, 64.

5. Milton's *Paradise Lost*.

6. Brewer's *Dictionary of Phrase and Fable*.

7. Smith's *Chaldean Account of Genesis*, p. 59.

8. Sayce's *Assyria*, p. 92.

9. Horat. *Carm. Sac.* 25.

10. For *marama* "light" see ¶ 13.

11. Turner's *Samoa*, 202.

12. *Ancient History of the Maori* II., 87.

13. Gill's *Myths and Songs*, 45 and 46.

14. Fornander's *The Polynesian Race* II., 17, also 399, note.

15. *Solar Myths*. *Nineteenth Century Magazine*, Dec. 1885, p. 900.

16. White's *Ancient History of the Maori*, II., 83.

17. Grey's *Poly. Myth.*, Maori part 26.

18. White's *Ancient History of the Maori*, II., 71.

19. Lempiere's *Classical Dictionary*.

Nineveh, Layard says it was recognised that "God is he who has the head of a hawk."¹ Even the name seems to have been known in Egypt for we are told that "one of their gods was Moui, apparently the same as Gom or Hercules, the splendour and light of the sun, and therefore called a son of Re,"² and this Moui had also the name of Ao,³ which as we have seen is the Maori word for "daylight," and therefore appropriate to the Solar Hercules (see "14). In Egypt the constellation sign of "The Scorpion" was used as a symbol of the drying up of the inundation, because the scorpion could only live in dry places, and therefore was an emblem of the sun. Thus it is said "I am like the Sun in the Gates. I give the breath of life to Osiris. I have come like the Sun through the Gate of the Sun-goers, otherwise called the Scorpion."⁴ It is certainly a curious coincidence that the constellation Scorpio is pointed out in Polynesia as being the great fish-hook with which Maui hauled up the dry land out of the depths of the waters.⁵ Just as Isis was the sister and wife of the sun-god Osiris, so was Hina the sister⁶ and wife⁷ of the solar deity Maui, and in establishing the identity of Osiris with Maui we establish also that of Isis with Hina.

Professor Max Müller in his introduction to the Rev. Dr. Gill's *Myths and Songs*, says "That the name of the sun-god in Mangaia is Ra has been pointed out as a strange coincidence with Egypt, but more really important is the story of Ra being made captive, as reminding us of similar solar legends in Greece, Germany, Peru, and elsewhere." I may point out a still more curious identity in the body of this story. When Maui was noosing the Sun all the ropes he tried burnt up in the fierce heat, until at last he made a noose of the hair of his beautiful sister,⁸ and this was unconsumed. This incident is repeated in far-off North America, where the sun-catching story is related by the Dog-rib Indians, who say that the noose which held the sun was made from the hair of the hero's sister.⁹ It is idle to talk of coincidence in cases like this; the incidents are identical. However the stories have travelled, the myth is one, although why Hina's hair should have possessed this virtue is a problem for ethnologists to solve.

25. *The rending of Osiris*.—The connection of Isis-Hina with Osiris-Maui is made yet more plain by reference to the Polynesian calendar of nights of the month. In the Osiris-myth we are told that Typhon tore the body of Osiris into fourteen parts, and this act is supposed to typify the conflict between the powers of light and darkness. "One character of Osiris is that of Lord of Light in the Moon, the reflector of the solar light. The fourteen parts are the fourteen days or nights from full to new moon."¹⁰ (This was the month of four weeks or 28 days—for three nights the moon entered the realm of darkness.) So also Hesiod says "The fourteenth is a day sacred beyond

1. Vaux's *Nineveh*, p. 32.

2. Rawlinson's *Herodotus*, II. 243.

3. Cooper's *Archie Dictionary*.

4. The *Gates of Elysium. Ritual*, ch. CXLVIII. Birch.

5. Gill's *Myths and Songs*, 48 and 74.

6. White's *Ancient History of the Maori*, II., 76 and 88. Yates' *New Zealand*, 142.

7. White's *Ancient History of the Maori*, I., 85. Grey's *Polynesian Mythology*, 30. Turner's *Bornes*, 278. In Leamus's *Les Polynésiens*, Vol. II., p. 449, is a Samoan song com-

mencing, *Sou fana Sina, &c.* In this song occurs the following passage:—"O my dear Sina, O my dear Sina, my sister, my wife! My sister listen to the song of thy husband, O white sea-swallow!" &c.

8. The Mangaian version *Myths and Songs*, 70. Miss Teuira Henry says that the same legend is found in Tahiti.

9. Tylor's *Early History of Manhood*, p. 241 quotes Schoolcraft's *Ondota*, p. 78.

10. Massey's *Natural Genesis* I., 308.

all others."¹ If we now turn to the Polynesian lunations, we shall find that the fourteenth night is called by the Marquesans, *Atua*, i.e., "god"—it is also called by the Hawaiians *Akua* "god"—and by the Maoris (in its full name) *Atua-whaka-hae-hae*. *Whaka-hae-hae* is properly a verb, of which *whaka* is the causative prefix, signifying "to make, to cause," while *hae* means "to tear, to rend." If the fourteenth lunar day was sacred in Egypt and Asia as the day of "the rending of the sun-god" it is a strange coincidence that the fourteenth lunar day in Polynesia was the day of "the rending of the god."²

26. *A goddess of the dark*.—Although the moon-goddess was herself essentially a light-bearer, yet she was often alluded to strangely as "the Dark One" at times. She is represented with a black veil as the dark-robed Latona³—the black Demeter (Pausanias, 8, 42) and *furva Persephone* (Hor. Od. 2, 13). So also we hear of the other forms of Isis, as the black Aphrodite, the black Diana of Ephesus, &c., &c. "They also declare Isis to be the moon. . . . and that the black habit in which she so passionately pursues the sun sets forth her disappearings and eclipses."⁴ As Hecate she is the goddess of the darkness of night and the infernal regions, as Ceres she was called Nigra because moaning for her daughter Kore or Persephone, and she is presented with a black veil and with a dove on her head. "Darkness was the first Revealer of Light in the stars, and therefore a form of the genitrix, the mother who is called Mistress of Darkness and the Bringer-forth of Light. In the last of the Izdubar legends, the mother of all is Ishtar, 'She who is Darkness, the Mother, the emaner of the Dawn.'"⁵ The ibis as a black and white bird was sacred to Isis, and the robes of her priests were pied. By means of this knowledge we can understand the New Zealand name for Hina, viz., Hina-uri. Uri in Polynesian means "black," "dark," sometimes dark-blue.⁶ Hina's name in Hawaii was *Hinaiaelele*, and *elele* means black or dark. Such an epithet applied to one whose chief name means white or bright, and her compound name (Hina-uri) "Light-Dark" would be incomprehensible unless as a lunar appellation.

27. *The Water of Life*.—This singular myth is as well-known in Polynesia as in Asia. In Chaldea the Miebatali, the "waters of life" are in legend connected chiefly with Ishtar (Isis), and some of the most beautiful ancient poetry we have yet discovered is that relating to her visit to the fountain of life in the Land of Shadows. Those who wish to read on the subject may turn to Professor Louis Dyer's poems of *Ishtar in Urugal*, *Ishtar's Lament*, and the prose description in the same volume.⁷ Ishtar goes to the land of the Dead, to find her fair young bridegroom the sun-god, who has set in the night of winter—when "the women are weeping for Tammuz."⁸ As Isis is connected with "the waters of life" so also is Hina. "When the moon dies she goes to the 'Living Water of Tane,' to the great lake of Aewa—to the water which can restore all, even the moon to its path in the sky."⁹ "The women assembled and bewailed those who had died

1. *Works and Days* 119, Bohn.

2. *Whaka-hae-hae* has now the meaning of "to frighten" but this is merely a local meaning, peculiar to New Zealand. The verb *hae* or *haehae* has the signification of "to tear to pieces" in all parts of Polynesia.

3. Hesiod *Theog.* 22.

4. Plutarch's *Morals Os. & Is.* 52.

5. Massey, *Nat. Genesis* I. 296.

6. Thetis, the "azure-mother."

7. Bagozin's *Chaldea* 326 (Poems in Appendix) Sayce's *Assyria*, 64.

8. Ezekiel VIII., 14.

9. White's *Ancient History of the Maori*, I., 143.

since the last (new moon), uttering the following lament: "Alas! Alas! thou O Moon hast returned to life, but our departed beloved ones have not. Thou hast bathed in the living waters of Tane, and had thy life renewed, but there has been no fountain of living water to restore life to our departed ones. Alas! Alas!"¹ As it has been shewn that the Moon is Hina, her connection with "the waters of life," is certain.

28. *The Mother-goddess*.—Professor Max Müller, speaking of our goddess Hina, says "It is impossible to read the Polynesian story of Ina and her mortal lover, who, as he grew old and infirm, had to be sent back to the earth to end his days there, without thinking of Selene and Endymion, of Eos and Tithonos, though few would venture to connect her name with that of Ino Leucothea."² This is quite true, it is impossible; although *Leucothea* is an epithet which may well be applied to Hina the Shining. The real identity of Ina is not with Ino, but with Inachis, that is with Io, the daughter of Inachus a water-deity.³ A hundred allusions in classical story tell us how Zeus fell in love with Io, and how, in the shape of a beautiful white heifer, she fled to Egypt and became the mother of Apis by "a ray from Heaven" (Osiris).⁴ The mythological identity of Io and Isis is fully accepted.⁵ An early Egyptian moon-god was called Ioh, and bore a crescent on his head.⁶ Bunsen⁷ also mentions this deity. Sir Gardner Wilkinson, says that the name Io is connected with *eh* "the cow" and in a note adds that this refutes the idea of the modern introduction of the story of Io into Egypt.⁸ That the early androgynous moon-deities of Egypt should merge in Isis, the great moon-horned goddess, was to be expected. The name of Io, we are told by three Maori scholars, was the name of the Supreme Deity among the Maoris.⁹ White says "Io is really the God, he made heaven and earth."¹⁰ So also C. O. Davis wrote "The oldest Maori prayers were those addressed to the sacred Io"¹¹ and both writers give incantations to this deity. That published by Davis states that "the two of Taingahue" that is, the sun and moon, were placed under the *maru* (shadow or protection) of Io. It is quite possible that there is no connection between the great Maori deity Io (who is possibly Iao) and the Io who is Isis, it may be a mere sound-resemblance in words, but there is one curious point of coincidence between Hina and the heifer-goddess, viz., their being watched by a many-eyed guardian. Juno was jealous of the beautiful heifer in which was embodied the form of the maiden loved by Jove, so she set the hundred-eyed Argus, the brother of Osiris, to watch her. So, also, when Sina (Hina) was watched by the sister of her husband, in the shape of a bird having nine eyes: "Sina said to her husband "My dear, tell your sister to shut some of her eyes." So he said to his sister "Shut your eyes; Sina is terrified," &c., &c."¹² With one exception, this is the only instance I know of in Polynesian tradition of any supernatural person having an abnormal number of limbs or features, and that exception is Maui,

1. Taylor's *Te Ika a Maui*, p. 54.

2. *Natural Religion*, p. 480.

3. Again referred to in ¶ 32.

4. See ¶ 30.

5. See Lempriere's *Classical Dictionary*, and Brewer's *Dictionary of Phrase and Fable*.

6. Murray's *Manual of Mythology*, p. 52.

7. *Egypt's Place*, I., 407.

8. Rawlinson's *Herodotus*, II., 62.

9. Major Mair gives an alternative name. "Io,

or *Te Ahau o te Rangit*," (that is "The 'I' of Heaven, the celestial Ego.") See Tregear's *Maori Poly. Dict.* p. 667.

10. *Ancient History of the Maori* II., pp. 1 and 2, also I. 32.

11. *The Life and Times of Patuone*, p. 12.

12. Pratt & Powell's *Folk Songs and Myths from Samoa*. In a note, Dr. John Kraser has drawn attention to this coincidence with the story of Argus.

who in Mangareva is called *matavaru*, "the eight-eyed"—but as Maui is the sun, this probably relates to him as "the four-faced Baal"—"the four-faced image of Baal (Zeus) which Manasseh set up in the House of the Lord (Soudias in voc. Manasses)," or as "the four-faced solar deity in the Kerameikos."¹

29. *The dog-deities*.—By some astronomically-born myth there is relation between the Dog-Star and the Deluge. We find in the Bundahish that Tishtar (Sirius) produced the deluge. In Egypt, where there was an annual inundation of the Nile, the myth connected itself with Isis the presiding goddess of the waters, so it was fabled that Anubis, the dog-headed deity was a son of Osiris. Anubis was "the barker," he who gave warning of the rising waters,² and Plutarch says that "the soul of Isis was called the dog by the Greeks."³ This then explains the connection between Hina and Owa (or Irawaru); Maui changing Hina's first husband into a dog,⁴ and she is shewn also to be the mother of Pero (a Maori word for "dog") who was the tutelary deity of dogs.⁵ On this account Maori women were forbidden to eat the flesh of the dog, which was a luxury reserved for men.

30. *The evidence of names*.—We cannot pursue this subject further without considering the identity of names. Hina had several Polynesian names, some only dialectical variants as Hina, Sina, or Ina; others were epithets as Hina-uri, Hina-ika, &c., while the names of Isis, as we have seen, were very numerous. If the name of Isis should be written in Polynesian letters, it would be Ihi or Ihihi. A name actually given to Hina by the New Zealanders was Ihi-ihī.⁶ The meaning of the word *ihi* is difficult to give in a precise translation, but all its meanings refer to points noticeable in Isis-worship. For instance, it means "a ray of the sun," and we are told that Isis became pregnant by a ray which was Osiris.⁷ "Slavic idols such as Perun and Podaga have rays round their heads, as has the rune R when it stands for Radegast. Did rays originally express the conception of divine and lustrous beauty?"⁸ *Ihi* is also "supernatural power," and we find it personified and invoked (*ut supra* ¶ 11). Again it means "a furrow"—"to split and divide," and the furrow-making plough was the car of Isis (*ut infra* ¶ 32). It was "an emanation," and as both

1. Brown's *Great Dionysiac Myth*, 861.

2. Bonwick's *Orion and Sirius*, pp. 92 and 108. Bonwick adds that the Awa or Eve is the female barker. Hina's name was Iva (see ¶ 30), and her husband, the dog, was Owa.

3. *Morals*, 86.

4. Grey's *Polynesian Mythology*, 30. White's *Ancient History of the Maori*, II., 118, 121, &c.

5. See appended Mythological Chart at end of White's Vol. I. of *Ancient History of the Maori*. Hina is Ihi-ihī, see next ¶.

6. White's *Ancient History of the Maori*, appended Chart.

7. As to the impregnation of a Polynesian maiden by the Sun-god, the following tale is interesting, it relates to the Tonga Islands. "At Tonumea, the most southerly of the Haaval Islands, there is a rock, which traditions say was formerly a female. While yet a virgin she was found to be with child. Her friends were astonished, and asked her how it was. She said she had committed no sin, but she was with child by the sun. As the child (a boy) grew up, he was naughty; they accordingly sent him in a canoe to go and live with his father the sun in the sky."—Lawry's *Friendly and Feejee Islands*, p. 114. The reverend author of course sees in this some reference to the Christian Incarnation, and suspects biblical influence.

A curious Solar myth has been handed to me by Mr. S. Percy Smith. It is an extract from an old Maori legend, and relates that "Bird-from-the-Sun" warned Tawhaki and his wife that if they performed a certain action in the open air they would be pierced by the divine rays. The warning was not attended to, and "Bird-from-the-Sun" carried off the woman. Unfortunately the legend cannot be translated with decency.

"Ka puta te kupu a Te Manu-i-te-ra kia Tawhaki, 'Kaua e puta ki waho i to korua whare mahimahi ai, kei werohia e nga hihī o te Manu-i-te-ra.' Kihai i whakarongo a Tawhaki, puta ana ki waho mahimahi ai. Na, ka mutu ta rana mahimahi, haere ke ana a Tawhaki ki tetahi wahi ke atu. Hoki rana mai, kua riro te wahine i a Te Manu-i-te-ra. Katahi ia ka rapu, na katahi ia ka tu ki te taha o te moana—Katahi ia ka karakia," &c., &c.

8. Grimm's *Teut. Myth.* 323.

light and dawn it was a type of Isis.¹ *Ihi-ihī*, a ray of the sun, is probably a secondary meaning—philologically, I venture to suggest that primarily the word was like the Tongan *isi* to hiss, and once had a consonant before it as *hihi*, *hisi*, *shishi*, *kisi*, or some sound phonetically indicating the rush of water, as in the Maori *hihi* to hiss. The real meaning of Isis, as of Ihi, is lost in the darkness of the centuries, but though many guesses have been made, the origin is lost in the secondary meanings, such as rays, furrows, sacred, &c., &c. Another name of Hina is that of Hina-te-iwaiwa (or Hine-te-iwaiwa or Hine te hivahiva).² The spellings are various, but all have meanings if translated. If *iva* or *iwa* is correct, this is the Polynesian word for “nine” and is probably a mystical allusion to the nine months of gestation in women, because it was particularly under this name that Hina was invoked by women in childbirth,³ and for the same reason that the necklace of Isis contained the nine beads. It may be a reference to her as Iva, she being the first woman created, and some word-juggle has connected her with “the barker.”⁴ In Aitutaki (Hervey Islands), the “fair land of souls” is called Iva, and seems to answer to the “bright land of Sina in the skies” to which the spirits of the blessed dead pass from Niue (Savage Island), just as in old Chaldaea a man prayed for his king to live hereafter “in the land of the silver sky.”⁵ If again the name should be read as Hiva or Siva it might either be a memory of the Indian Siva, “on whose diadem is a crescent”⁶ and so be a lunar appellative, or as *siva* means ‘dark’ it may be an additional epithet as ‘the Dark One.’

81. *The goddess of childbirth.*—It has been remarked that “it may seem difficult at first to trace the connection between the moon, a water-goddess, and a deity presiding over child-birth, yet it is certain that such a connection did exist.”⁷ It is as certain that the relation existed in the case of Hina as in that of Isis. It is acknowledged by classical authorities that Lucina, Diana, Bona-Mater, and the other mother-protecting goddesses of the ancient world were only forms of Isis, the Eternal Mother. In the hour of parturition the Maoris appealed to Hina as Hine-te-iwaiwa, with the invocation

“Weave, weave the mat,
Couch for my unborn child,” &c., &c.⁸

82. *The goddess of agriculture, weaving, &c.*—The inundation in Egypt was of so useful a nature that the water-goddess became the deity nourishing the growth of crops, &c. It is said that Ceres is Isis when representing “the earth changed by the flood,” and Minerva is Isis as “proclaiming the season of the year when husbandmen were to apply themselves to the fabrications of linen.” As the Isis of Sais, she (Minerva) appears with an owl at her feet. “Isis signified the harvest.”⁹ Wherever the Great Mother was celebrated in festival her chariot took the form of the ark (boat) or else of the plough. In her crescent-boat, the moon, Isis had for ever floated through the skies, and on the plough her image was borne along at feasts till late

1. In Tahitian and Hawaiian (in which dialects *e* and *i* often change places), *the*=a spear or javelin, probably because as Macrobinus observes (Sat. I., 17) Under the name of arrows the darting ‘the rays’ is shown.” There is also phonetic resemblance between *Io* and the Greek *ios*, an arrow; Sanscrit, *ishu*, an arrow; *ish*, energy.

2. See ¶ 16.

3. See ¶ 31.

4. See ¶ 29.

5. Sayce's *Assyria*, 77.

6. *Hilopadesa*.

7. Baring-Gould's *Curious Myths* II., 235.

8. See Shortland's *Maori Religion and Myth*, pp. 28 & 109.

9. *Commentary on Homer & Virgil*, pp. 46, 112 & 242.

in the middle ages. Isis¹ was identified by Grimm with a Teutonic goddess Ziza, who was carried on a boat or car in the 14th century and at Ulm so late as A.D. 1588.² The Romans bore her bark laden with the first fruits of spring on the 5th March, at the feast of Isidis Navigium. For the boat of the water-goddess was sometimes substituted the plough of the Corn-mother, and the plough adorned with ribbons was drawn in triumph by young men and maidens. "The furrow or *kesh* plays a greater part in the Mazdean liturgy than any other,"³ and we find that in New Zealand that *ihī* means not only "a ray," but "a furrow," and "to divide by a line." Maui and Hina, the deities whom we have seen to be inseparable in myth, appear to have divided their duties as patrons of agriculture, &c. Thus it is said that "Maui is the Ceres of New Zealand. When the heavens appear chequered with white clouds on a blue surface, the god is said to be planting his potatoes."⁴ When the Romans worshipped the Magna Mater a "left hand" was carried in procession; the left hand is called *maui* in Maori. Maui was invoked for success in planting the *kumara* crops (sweet potatoes), and in fishing.⁵ The charm or invocation at planting the *kumara* was addressed to Pani,⁶ and this Pani was the wife of Maui-whare-kino.⁷ Colenso adds that at such seasons (root-planting) a peculiarly-shaped, abnormal and rather large *kumara* root was met with, though by no means frequently (sometimes not one such in the whole cultivation), and that this was called Pani's canoe=Pani's medium between her and her priests and the crop; it was consequently highly sacred and was never eaten by the people.⁸ It was sure to presage fertility. If it was Pani's *vaka* ("canoe" or "medium") it was probably only because it was emblematic of the bark, (*vahka*) or ark, which was the boat or a symbol of the ancient goddess.⁹ Perhaps the most singular coincidence of names to be found anywhere is that of the name of Isis (or Io) as Inachis¹⁰ with the Inachi ceremony of Tonga, wherein the first-fruits of the yam-season were offered to the gods; the yams for offering being bound spirally with ribbons exactly in the manner the pine-cones were bound in honour of Isis-Ceres at the Eleusinian Mysteries.¹¹ Swine were offered to Ceres in the Mysteries,¹² and swine were also offered to Hina by the Polynesians of Hawaii. Isis invented spinning or weaving, and, in Polynesia, where the *tapa* or cloth made from bark superseded the ordinary weaving of other lands, Hina was always regarded as the supreme maker of cloth. In Samoa she is supposed to be still beating cloth (in the moon), and in Raiatea they show the place where she used to make her *tapa*.

88. *The son of the goddess.*—The famous son of Osiris and Isis was Orus or Horus, himself the later Sun. He was often pictured as a fish, or with the fish-sign over his head, probably because his mother was the goddess of the waters. "In the Hermean Zodiac, Pisces is named Ichton, and the fish is the female goddess who brought forth

1. See Tacitus' *Germania* IX.

2. Grimm's *Teut. Myth.* I., 237. Conder's *Syrian Stone Lore*, 84. Baring-Gould's *Curious Myths* II., 66 & 71. Cox's *Myths of the Aryan Nations* II., 119.

3. *Vendidad Fargard* IX. p. 123.

4. Polack's *Manners and Customs in New Zealand* I., 244.

5. Taylor's *Te Ika a Maui*, 133, and White's *Ancient History of the Maori*, III., 119.

6. Colenso, *Transactions N.Z. Institute*, XIV. p. 44.

7. White's *Ancient History of the Maori*, III. p. 114.

8. Colenso, *Transactions N.Z. Institute*, XIV. p. 48.

9. One of the names of Artemis Isis was Pania. Mr. Blyth has noticed that Pani and Isis were probably the same. *Transactions New Zealand Institute*, XIX., 529.

10. See ¶ 28.

11. See Mariner's *Tonga Islands*, II., 196. Brown's *Great Dion. Myth.*, II., 49.

12. Macrobius *Sat. I.*, 12, 33. See Frazer's *Golden Bough*, II., 44 and 47.

the young sun-god as her fish."¹ Hina brought forth to her husband "the king of all fish," a son named Koro or Oro. Fornander has noted his opinion that Orus is connected with Oro and mentions that the Bacchus of the Arabs, the Orotal of Herodotus (III. 8) is probably Oro.² Whether the name is coincident or not, I may explain that *Koro* or *Kolo* in Polynesia means a loop or circle, and has many compounds,³ while the Egyptian Orus is represented with a hoop as a symbol.⁴ In the Transformation of Horus, the re-begotten, the sun or god has to cross the waters.⁵ Not only had the child of Hina to cross the waters, but when he, the newly-born, was being carried across the waters by the Dove (Rupe) the placenta fell into the water and was devoured by a shark.⁶ This was most necessary from the Polynesian point of view, the place where the placenta (*whenua*) was buried, marked the country (*whenua*) of the new-born child, and a shark's maw was the proper home for the birth-sign of the son of "the king of all fish." The fifth day of the moon's age was called Akoro or Okoro ("of Koro") after this child of the lunar goddess Hina. In Dr. Gill's interesting legends we find that Koro planted the first pandanus tree in Mangaia⁷ and taught the natives the art of dancing, which he had learnt from his great father when they had called up the fishes of the ocean to dance upon the shore.⁸ Thus Koro, "the circle," first taught dancing, the mystic Cyclic Dance, on the shore which was the realm of his parents. The Greek poet says "And the moon dances, and the fifty daughters of Nereus who are in the sea and in the eddies of the overflowing rivers, celebrate in choric dance the golden-crowned damsel and her awful mother,"⁹ and an English poet "The sounds and seas with all their finny drove, Now to the moon in wavering morrice move."

34. Space and the attention of readers, I fear, fail me in showing the many coincidences of these curious stories. I will now sum up the many points in which Isis and Hina have concurrent legends. They were water-goddesses, moon-deities, invoked in child-birth, associated with the Dove, with the rainbow, the 14th day of the moon, the growth of crops, the preparing of cloth, the plough or furrow, the ray, the dog-deities, the many-eyed watcher, the Water of Life, &c., &c.

1. Pl. II., Vol. II., BB; quoted by Massey, I., 452.

2. *The Polynesian Race*, I. 45.

3. In Maori, *pūtoro* to surround with a halo, *koropewa* a ring, *koromeke* in coils, &c.

4. *Com. on Homer & Virgil*. Grimm says that the Slavonic *kolo* means "a wheel." *Test. Myth.* 249.

5. Massey *Nat. Genesis* I., 549.

6. Grey's *Polynesian Mythology* 53.

7. For he was child of the Corn-mother.

8. Gill's *Myths and Songs*, 100.

9. *Ion.* 1074 *et. seq.*





TE HAERENGA MAI O KUPE I HAWAII.

NA TE WHETU.

COMMUNICATED BY MR. ELSDON BEST.

(WITH NOTES BY THE EDITORS).

I te wa ka haere mai a Kupe ratou ko ana tamariki me ana manu e rua, ko Rupe teteahi, ko Te Kawau-a-toru teteahi, katahi ka haere mai a, ka tae mai ki tenei motu. Ka ahu mai ki te tai hauauru, ka haere mai a, Waitemata, haere mai a, Manukau, katahi ka tukua te kawau hei titiro i te kaha o te ia o Manukau; kaore i kaha. Ka haere mai a, Waikato, kaore i kaha; haere mai a, Whaingaroa, haere mai a, Kawhia, Mokau, Waitara, Patea, Whenuakura, katahi ka puia nga otaota i waenganui o Patea ki Whenuakura—te take o tena, he taunaha kainga. Ka haere a, Whanganui, ka haere a, Waikanae, Te Rimurapa, Hataitai, ka horahia te ra o te waka o Kupe. Ao ake, ka tae ki Whanganui-a-tara, ka huaina te ingoa o te toka e tu na i te puwaha o Whanganui-a-tara ko Te Ure-o-Kupe. Ka haere a, Wairarapa, a, Te Matau-a-Maui; ka hoki mai i reira, a, Te Rimurapa; ka noho i reira.

Ko ana manu kei te haere; ko Rupe, tana mahi he kimi i nga kakano o nga motu; kaore i kitea. Ko te mahi a Te Kawau-a-toru, he kimi i nga whenua kaha te ia. Te taenga ki Raukawa, te tirohanga atu, ehara; kaore e kaha. Akuanei ka haere mai nga manu o tera motu, ka kite i a Rupe, ka ui atu a Rupe, "I haere mai koutou i whea?" Ka ki atu te iwi ra, "No tera motu matou." Katahi a Rupe ka ki atu, "He aha nga kai o tena whenua?" Katahi ka ki mai: "Ka nui, otira, mau e haere ake akuanei."

Ka rongo atu a Te Kawau-a-toru, katahi ka ki atu, "Tena, kaore ranei koutou i kite i teteahi whenua kaha te ia o te moana? inahoki a Raukawa, ko te ingoa noa iho i rahi, kaore i kaha te ia." Katahi ka ki atu taua iwi, "Kei reira; mau e haere ake." Ka ki atu, "Ae."

Ka hoki, ka tae ki a Kupe; katahi a Rupe ka korero atu; kua whakaae a Kupe. Ka mutu to tera, katahi a Te Kawau-a-toru ka korero atu i tana kupu, "E Kupe! kua rongo au i te korero a nga iwi o tera motu, kei reira teteahi whenua kaha te ia o te moana." Katahi a Kupe ka ki atu, "E pai ana, haere tirohia."

Ka noho a Kupe i Te Rimurapa, ratou ko ana kotiro; ko te ingoa o teteahi ko Mohuia, ko Tokahaere te ingoa o teteahi. Katahi nga manu nei ka haere, ka tae ki Puhikereru, ka noho. Ka titiro a Rupe ki te manu e kai ana i te hua o te rakau, ka kaha te ra, ka huri ki te

wai; ka mutu ki te wai, ka kai ano i te hua o te rakau; ka mutu, ka huri ano ki te wai. Katahi a Rupe ka haere, ka titiro i nga kai a te iwi e kai mai nei. Tana haerenga atu, ka titiro, nui rawa atu te kai, ka kai hoki ia, ka ora, katahi hoki ia ka haere ki te wai, ka titiro, katahi hoki ia ka rere ki te wai, ka hoki ake. E hoa ma! kaore tera i hoki mai ki a Kupe.

Katahi a Te Kawau-a-toru ka haere, ratou ko ona hoa, ka tata, e rua *maero* te mamao atu, ka ki atu nga hoa, "Koia tera e haruru mai ra." Katahi ratou ka haere, te tirohanga atu o taua tangata ki te ia e haere mai ana, e tia he rere e rere ana ki te pari. Katahi ka ki atu nga hoa, "Taihoa e haere, kia tutu te tai." Katahi tera ka ki atu, "Ko tona tikanga tenei i haere mai ai ahau, ki te taea e au, ehara, kaore he kaha." Ka ki atu te tanga whenua, "Mehemea he whakataetae tau i haere mai ai, e pai ana, ma matou e titiro te ahua o te tai." Katahi ka tirohia, no te mea ano ka kaha te tupou o te ia; katahi ka karanga atu te toi whenua, "Kua tupou te ia, whakamatauria!" Katahi ka haere atu ki te tupouranga, katahi ka tukua teteahi parirau, ka tatu, kaore i riro mai. Katahi ka tuturi nga turi ki te whenua, ka u, katahi ka tukua iho teteahi parirau, tau kau iho. Titiro tonu te tanga whenua, kua karanga etehi, "E Ta! ka mate! ka mate! ka mate!" Katahi ka tukua teteahi parirau, ko teteahi parirau kei roto i te wai kua whiti ki tetahi taba, kotahi kei runga ano kei te kawae, kaore rawa i te ata tau; nawai i kaha, i kaha, katahi ka tukua, ka whano ka rite te putanga o te uma, katahi ka piroria, E hoa! ka whati te parirau o taua manu. Na te whatinga o teteahi parirau, i whai ara ai mo nga kaupuke ki taua awa, ki Te Aumiti, mei kore i whati kua kapi te awa. Ko te parirau i ora, kaore i te haerea e te kaupuke; ka mate i konei te toa a Kupe.

Ka tatari, a Kupe, ka roa; ka rere mai te pokai-tara, tika tonu mai ki te kainga o Kupe, ka rongo atu te kotiro a Kupe i te iwi ra e karanga mai ana, "kua mate!" Mohio tonu taua wahine, kua mate ana mokai, ka tangi taua wahine, katahi ka rere ki te moana, ka mate. Kite noa atu a Kupe, kua mate, waiho tonu iho hei kowhatu kei Te Rimurapa, e huaina ana te ingoa, ko Mohuia.

I te wa ka mate nga manu me te tamahine a Kupe, katahi ka tangi, ka haehae i a ia, ka rere nga toto *raina* tonu ki tatau, e mau na ano inaianei; mei haere ana teteahi kia kite, kaore e ngaro. Ka mutu tena mahi katahi a Kupe ka whakaaro noa iho, "Kua kore oku painga ki te noho, ko te mea pai oku, he hoki." Katahi a Kupe ka hoki ki raro; ka haere, a Whanganui, ka haere tonu ka tae ano ki waenganui o Whenuakura raua ko Patea. Katahi ka titiro ki uta, ka titiro ki te moana, ka tangi a Kupe, ka mutu. Ao ake ka haere a, Waitara, ka haere a, Kawhia, haere tonu a, Kaipara. Haere tonu, ka tae ki Motiwhatiwha, ka tutaki ki a Turi e haere mai ana. Ka u ki uta, ka tangi; ka mutu, kei runga a Kupe e whai korero ana; ka mutu; kei runga ko Turi e mihi ana; ka mutu; haere tonu te ui a Turi, "E Kupe! kahore koe i kite morehu o te motu nei?" Ka ki atu a Kupe, "Kahore au i kite, engari, i rongo au ki te reo e ngo haere ana, ko teteahi i runga i te paepae ano o raua, ko tana hoa e titakataka ana, heoti ano aku i kite ai o tenei motu, ka mutu."

I te ata ka aio. Katahi a Turi ka karanga atu ki a Kupe, "E Kupe! me hoki taua ki te whenua i haerea na e koe." Katahi a Kupe ka karanga atu, "Hoki Kupe?" Katahi a Kupe ka karanga atu, "E Turi! haere, kia maro to haere ki tua o te maunga huka, e

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kite koe he awa kei tua, e kite koe i nga otaota, i kapuia, koia tena, hei rona he kainga mou." Katahi a Turi ka haere mai a, Manuka; haere nai a, Kawhia; haere mai a, Waitara; haere mai a, Taranaki; haere onu ka tae ki Patea. Te huringa mai, kua kite i nga otaota i kapuia te ngutuawa o Whenuakura. Katahi ka hoki ki muri, katahi ka eke i uta, ka noho i reira. Ka roa e noho ana, katahi a Turi ka haere a, Whanganui; haere tonu a, Otaki, haere a, Waikanae; katahi ka poua e rohe atu, ko Meremere te pou a Turi.

Ka hoki mai a Turi ki Patea, i muri ka haere atu nga iwi ki runga ki taua whenua, noho ai. Ka mutu.

TRANSLATION.

THE COMING OF KUPE FROM HAWAII TO NEW ZEALAND.

By TE WHEHU.

At the time that Kupe¹ came to this country with his children he brought with him two birds named Rupe² and Te Kawau-a-toru³; he came along (over the ocean) until he arrived at this island (of New Zealand). His course was directed towards the western sea; he called at Waitemata (Auckland Harbour) and afterwards, Manukau. Here he sent forth the cormorant to see whether the currents of Manukau had any strength; it proved that they had not. He then came on to Waikato and tested that river; but the currents had no strength, and from there he came on to Whaingaroa, Kawhia, Mokau, Waitara, Patea, and Whenuakura. Between the rivers Patea and Whenuakura, he gathered some of the vegetation into a bunch and bound it up—the meaning of this was, a taking possession of the land.

He then proceeded on to Whanganui, to Waikanae, to Te Rimurapa (near Cape Te-ra-whiti), and to Hataitai (Lyell Bay, just outside Port Nicholson) where the sail of the canoe of Kupe was spread out. The following day he arrived at Whanganui-a-tara (or Port Nicholson), and named the rock which stands at the mouth of that harbour, Te Ure-o-Kupe. He then went on to Wairarapa, and as far as Te Matau-a-Maui (Cape Kidnappers) from which place he returned to Te Rimurapa, where he remained.

All this time Kupe's birds constantly flew about; Rupe's object was to discover the (useful) seeds of the forest, but he failed to find any. Te Kawau-a-toru occupied himself in searching for places where the currents were strong.

On their arrival at Raukawa (Cook's Strait), it was examined, and behold! the currents had no strength. Presently the birds of the South Island came over and saw Rupe, so Rupe asked of them: "Whence have you come from?" and the people (*sic*) replied: "We came from the other island." Then said Rupe: "What sorts of food are there in that land?" the reply was: "A great many, but you come over presently and see."

1. Kupe is frequently accredited with having discovered the New Zealand Islands.

2. Rupe is the emblematical name for the wood pigeon.

3. Te Kawau-a-toru. The Kawau is the New Zealand shag or cormorant, often found fishing in the strong currents.

When Te Kawau-a-toru heard this he asked : " Say, have you ever seen a land in which the currents of the sea are very strong ? as for Raukawa its name alone is great, but its currents have no strength." Then those people (*sic*) replied : " Across there (are the currents), come over and see for yourself." To which he replied : " I will do so."

They then returned to Kupe, and Rupe reported to him what he had heard, and Kupe consented to his going. When he had finished, Te Kawau-a-toru spoke his word : " O Kupe ! I have heard the words of the people of the other island ; in that place is a land where the strength of the currents of the sea is great." Kupe replied : " It is well, go and examine it."

Kupe settled down at Te Rimurapa together with his daughters, the names of whom were Mohuia and Toka-baere. Then the two birds left, and after arriving at Puhi-kereru,¹ remained there. Rupe saw birds feeding on the fruit of a tree, and when the sun shone strongly, they went to the water (to drink), after which they returned again to the tree to feed on the fruit, and then again visited the water. Then Rupe went to find out the kind of food the people (*sic*) were eating, and on his arrival he saw there was food there in great plenty ; he ate until he was satisfied and then went to the water to drink, and then after looking about flew into the water and back again.²

Friends ! that bird never returned to Kupe.

In the meantime, Te Kawau-a-toru and his friends proceeded on their way, and when they drew near—two miles distant perhaps—they said to him : " There it (the current) is, the roar reaches even here." They then proceeded, and when that man (*sic*) looked at the approaching current, it seemed like a waterfall falling over a precipice. Then his friends said to him : " Tarry awhile, until the tide is full." The other replied : " That is the reason I came ; if I overcome it, it is nothing—it has no strength." The people of the land said : " If it was for the purpose of contending (with the current) you came, it is well ; we will go and see what state the tide is in." They then examined the current and found it fell steeply (overfalls ?) ; then called out the *toi-whenua*³ or people of the land : " The current is overfalling ; now try it !" So he went to the overfall, and tried it with one of his wings ; it touched the water and he could not recover it. Then he knelt so that his knees firmly touched the ground, and let fall his other wing, which barely touched (the water). The people of the country were all the time looking on ; some called out : " Oh Sir ! you will be killed ! you will perish !" Then he depressed his wing again, whilst that one in the water extended across to the far side (of the channel), the first wing was still flapping in the air and had not quite touched (the water). He strove and strove, and then let it fall, and so soon as (the water) reached the height of his breast, (the current) twirled him round and round. Friend ! one of the wings of that bird was broken. It is because of the breaking of this wing that there is a passage for ships through that channel at Te Aumiti⁴ ; if it had not broken it would have remained closed. The wing which remained whole, does not allow of ships passing. So died the brave-one of Kupe.

1. Puhi-Kereru, a mountain said to be in Pelorus Sound, celebrated for pigeons.

2. The story here exactly describes the habits of the wood pigeon when feeding.

3. *Toi-whenua*, and *Tanga-whenua* are here applied to the people of the land. *Toi* id by the late John White to have been the name of the aborigines of New Zealand.

4. Te Aumiti.—The French Pass, between D'Urville Island and the main.

Kupe waited a long time, and then there arrived a flock of terns ; they flew straight to the home of Kupe. Directly Kupe's daughter heard the flock calling out " dead, dead," that woman knew her pets were dead ; she cried and mourned for them and then rushed into the sea and was drowned. When Kupe saw that she was dead, he changed her body into a rock at Te Rimurapa, which is still called by her name, Mohuia.

On the death of the birds and his daughter, Kupe lamented, and cut his flesh in sign of mourning, and his blood flowed straight down to the sea, and is to be seen there even now ; if any one goes to look for it, it will not be hidden. After all these events had occurred, Kupe thought to himself : " There is no good in my remaining here, the best thing I can do is to return." So Kupe returned northwards and arrived at Whanganui, and still going on came to that part of the coast between Whenuakura and Patea ; there he looked away inland, and away seaward, and lamented (his loss). At the break of day he went on again and arrived at Waitara, then went on to Kawhia, then to Kaipara, and then departing (from this island) he finally arrived at Motiwhatiwha¹ where he met Turi who was on his way here (to New Zealand). They landed and greeted one another, at the end of which Kupe rose up to speak ; when he had ended, Turi arose and after he had greeted Kupe, began to question him : " Oh Kupe ! did you not see any remnants of people in the island ?" Kupe replied : " I did not see any, but I heard the voices of some grunting ; one was on top of a bar or rail, and his companion was turning head-over-heels ; those were all I saw in that Island.

In the morning it was a calm. Turi called out to Kupe : " Oh Kupe ! let us both return to the land to which you went." Kupe replied to him : " Will Kupe return ?"² and he added : " Oh Turi ! proceed, let your course be direct past the snowy mountain,³ and when you see a river beyond and a bunch of vegetation tied up, that is the place ; let your home be there." And so Turi came on (to New Zealand) to Manukau, to Kawhia, to Waitara, to Taranaki, and continued on till he arrived at Patea. As he looked about, he saw the bunch of vegetation that was tied up at the mouth of Whenuakura. Then he returned back and landed (at Patea) and remained there. After a lengthened stay, Turi went to Whanganui and on to Otaki and Waikanae, where he set up his boundary ; Meremere was the name of the boundary post of Turi.

Turi then returned to Patea, and subsequently the people spread over that district and dwelt there. This is the end.

1. Motiwhatiwha, sometimes called Kotiwhatiwha, an unknown island in the sea between New Zealand and Hawaiki.

2. E hoki Kupe ? has become a saying known to all Maoris, implying that Kupe never returned when once he had started.

3. Mount Egmont.





RELATIONSHIP OF MALAYAN LANGUAGES; AN INQUIRY.

By T. L. STEVENS.

THAT most of the languages of the Malay Archipelago are closely related to each other, is evident to every one who investigates the matter without prejudice. Malay and Javanese, the most widely spoken, and the best known to Europeans, bear a remarkably close relation to each other, but neither seems to help towards the discovery of the root-words composing the languages.

Malay, as the most widely used has given its name to the family, but it is probably one of the least primitive of them; most of its primitive words are of two syllables, bearing little or no analogy to the roots of the Aryan languages. There are, however, in Malay some pairs, and classes of words which, with a very close resemblance in pronunciation have also as close a relationship in their meanings. As these resemblances are not of grammatical origin, so far as Malay is concerned, they must be supposed to point to a common origin in the far past, when the Malayan family of languages was still in embryo as village dialects, or family peculiarities of some primitive language now lost.

From this original there would be elder and younger offshoots, and derivatives from these again in great variety, as the present wide diffusion of distinctly Malayan vocables plainly shows. But it is impossible to trace the affinity of the various members of a family of languages of which even the names of many are unknown to philology. This is a vast ethnological field almost unexplored—a comprehensive comparison of this family would throw a flood of light upon the diffusion and movements of the Malayan and Polynesian peoples.

The necessary material is however wanting; for where vocabularies have been collected the spelling is of the most uncertain character, no two collectors adhering to the same system, most of them having no system, and comparison of such vocabularies, while showing a general relation, is utterly useless for scientific classification.

So far as can be judged by materials at present available, it would appear that the languages of the Philippines (Tagala, Bisaya, Yloco, and Pampagna) are more primitive than Malay or Javanese; and the languages of the aborigines of Borneo are certainly more primitive than Malay.

As a distinct system of spelling is absolutely necessary to enable anyone to compare words, the following alphabetical system, in which all Malayan words will be written, is here presented.

VOWELS, &c.

- a, long as in *father*, short as in *barn*.
 e, long as *ay* in *day*, short as in *remnant*.
 i, long as in *marine*, short as in *pin*.
 u, long as in *rule*, short as in *full*.
 â, as *u* in *murmur*.^{*}
 o, as in *sober*.
 at, as *uy* in *buy*.
 au, as *ou* in *bough*.
 oi, ui, io, iu, as the sound of their components.
 ô, as *aw* in *awe*, occurs in some dialects long and short as in *drawl*, *dog*.

CONSONANTS.

- | | |
|--|---|
| k, as in <i>king</i> , <i>kick</i> . | p, as in <i>pap</i> . |
| g, as in <i>gay</i> , <i>get</i> . | b, as in <i>baby</i> . |
| ng, as in <i>king</i> , <i>long</i> . | m, as in <i>mimic</i> , <i>Sam</i> . |
| r, as in <i>ray</i> , <i>parry</i> . | w, as in <i>way</i> , <i>forward</i> . |
| ch, as in <i>church</i> . | s, as in <i>sister</i> . |
| j, as in <i>jay</i> , <i>John</i> . | h, aspirate, in <i>Malay</i> , final only |
| ny, as <i>nie</i> in <i>convenient</i> | and light. Stronger in other |
| = Spanish ñ in <i>cañon</i> or | dialects. In some strong. |
| <i>canyon</i> . | ' denotes the Chinese re-entering |
| y, as in <i>yet</i> , <i>Bayard</i> . | tone (jip shang), a sudden stop- |
| t, as in <i>tom-tit</i> . | ping of the voice and breath in |
| d, as in <i>do</i> , <i>day</i> . | the throat when on the point of |
| n, as in <i>noon</i> . | pronouncing a final k. Some- |
| l, as in <i>lane</i> , <i>till</i> . | times may be interchanged |
| | with k; with h never. |

When the accent is not on the penultimate syllable, or where there may be doubt by reason of final diphthongs or some affixes, the accented vowel is marked with the acute accent.

In the following groups the Malay words resemble each other in sound and in meaning, but are not grammatically connected.

A group of words having a common idea of rotation, rolling or roundness, is:—

- giling*, to grind on a flat stone with a stone rolling pin.
gilir, to take in turns, to rotate.
galir, to wobble in rotating (as a wheel).
galang, a roller (for hauling boats, logs, &c., on).
gâlang, a bracelet.
gâlong, a roll, a coil (as of rope or cane).
golong, to roll up, a roll (of cloth, paper, &c.).
goling, to roll about, roll down.
gole^{*} and *golek*, to stagger and fall (as a spinning top).

Another group with a somewhat similar idea running through them is—

- putar*, to revolve, to turn round.
pusar, a whirlpool, the centre (of an eddy).
pusat, the navel, nave of a wheel, centre.
pusing, spinning round.

The following appear to be connected with some of these—

- idar*, to change (as the wind), to veer round.
kitar, to turn about.
kisar, to turn about.

^{*} â is a peculiar vowel, it occurs in all positions, but is most commonly followed by a consonant in the same syllable.

The first three of the following group are very closely related, the fourth may or may not be connected with them—

juling, to squint.

eling, squint-eyed.

kārling, to leer.

paling, to turn the head to look round

A very peculiar pair of words are *ngilu*, aching, applied to the teeth; and *ngālu*, aching, applied to the head and bones. They are never interchangeable.

Speaking of the teeth leads to another pair, *gigi*, the teeth; and *gigit*, to bite—a resemblance quite unexplainable by any rules of Malay grammar or derivation.

Some light may, however, be shed on this pair by referring to the *Mälano*, or *Mälānu*, an aboriginal language of the North West coast of Borneo, with many cognate dialects.

In *Mälano* (*Rajang* Dialect) the equivalent of *gigit*, to bite, is, in its several forms; imperative *gāt*, bite; active *gugāt*, to bite; passive *gigāt*, bit, bitten; present participle *pāgāt*, biting. The root in *Mälano* is evidently *gāt*; but as the Malays are averse to the use of this vowel *ā* in the last syllable, they always replace it with another; and in this particular case they have a true reflex of the *Mälano* word in *pagut*, to peck. *Patok* or *patuk*, a bird's beak, and to peck, is another Malay word in this connection, which is an example of the transposition of letters so common with people whose words and ideas are transmitted orally.

The *Mälano* word for the teeth (*nyipan*) is quite distinct from the Malay; it is the same word as the Maori *niho*. The connection may be shown thus:—*Mälano*, *nyipan*; *Kayan*, *nyipa*; *Sarawak* *Dayak*, *jipon* and *jipoi*; *Tongan* and *Samoan*, *nifo*; *Maori*, *niho*.

Kāras, hard; *tāras*, the heart of timber, and *bāras*, rice, seed, kernel; appear to be allied to each other. These words are often pronounced *kras*, *tras*, and *bras*: but the former is the most correct pronunciation; i.e., *kār-as*, *tār-as*, *bār-as*, with the accent on the first syllable of course.

Pādar, rancid; *pādas*, pungent; and *pādeh*, smarting; have a relationship similar to that of the last example.

A peculiar group of words is the following:—

timbang, to weigh with a balance, to weigh mentally.

tembang, to balance (a boat heeling over), to counter balance.

tambang, to ferry, a ferry boat, (oscillating from bank to bank).

tumbang, falling, overbalanced; *kayu tumbang*, a falling, or fallen tree.

tābang, to fell trees; *tābang kayu*, to fell trees.

One more example of these peculiar resemblances is:—

dalam (prep.) in; *dalam*, deep; *malam*, night; *kālam*, dark; *gālap*, dark.

The foregoing examples can only be explained.

1.—By derivation through various channels.

2.—By a grammatical connection in the primitive language from which the various words have come.

The former hypothesis is probably the true one, for it is well known that words come to have a different meaning in different dialects, at the same time that the pronunciation gets changed more or less according to the local habits of speech. We have analogues

to these changes in English, in *real*, *royal* and *regal*; *leal*, *loyal* and *legal*, and innumerable others—these words having come to us through different channels. The difference between the English examples and the Malay, being, that in English we know the history and derivation of the words, and in Malay we do not.

There are, without doubt, residents in various parts of the Malayan Archipelago both able and willing to work in this field of philological research, but the first requisite to systematic comparison of dialects is absent. A common alphabet, to be used with regularity, is absolutely indispensable, and we have nothing of the sort.

The system given in this paper is, in some respects, arbitrary and local, for there are other vowels and consonants than these to be represented in comparing a number of languages like the Malayan family. F and V, for instance, occurring in the language of the *Miri* people on the north-west coast of Borneo, besides other peculiarities, too many to be enumerated here.





DID THE MAORI KNOW THE MOA ?

BY JOSHUA RUTLAND.

IN February last I was given two scraps of bone dug out of a shell-heap or kitchen-midden, near the head of the Kenepuru reach, Pelorus Sound. These scraps on examination were found to be moa bones. Soon after a vertebral bone was sent to me from the same locality. This was found buried in the soil close to an old cooking-place. From these relics it seems reasonable to conclude that moas were eaten by the ancient inhabitants of the Sound, but where did they procure them? The open country of the Wairau and Awatere, where bones have frequently been discovered, naturally suggested itself, but during a recent visit to another part of the Sound, I received from a friend, Mr. James Foote, five large bones picked up while sowing grass-seed on a clearing in Pokokino bay. One of these bones, a femur, is in the smallest part five-and-a-half inches in girth, being twenty-three inches in length, though both joints are wanting. A little more than a year ago I was on the ground where the bones were collected; it was then covered with dense bush, full of supple-jacks, *kiekie*, and other climbing plants, many of the largest trees measuring four to five feet in diameter. It seems incredible that a bird like the moa could have existed amongst such surroundings, yet Mr. Foote says that on the clearing referred to, the bones were so plentiful he used them as marks when sowing the grass-seed, and that at Tawera point, about six miles further down the Sound, they are more abundant. In Mary bay, North-West bay, and Mahau reach, bones have also been picked up, thus proving moas were at some time both numerous and widely distributed throughout this part of the district. In the Pelorus valley no moa bones have been discovered during the last thirty-three years, though a large extent of land has been cleared of bush and brought under the plough, besides in one of its tributaries the Wakamarina, a large mining population, has been at work for several years. On the shores of the Pelorus Sounds there was at some former period a numerous population, and much of the land now, or very recently covered with trees must then have been open. Traces of man of considerable antiquity have been discovered in the Pelorus valley, but from the absence of certain remains extremely plentiful along the shores of the Sound, I can only conclude that the ancient inhabitants of the district dwelt principally, or altogether on the coast. The moa remains now coming to light may evidently belong to this period of human occupation, or the extinct bird may have been a denizen of the forest,—no bones being found in the large level inland valleys is extremely opposed to the latter supposition.



A SKETCH OF THE HISTORY OF THE NGATI-TAMA TRIBE.

By W. E. GUDGEON.

THE Ngati-Tama tribe are descended from Tama-te-Kapua, the captain of the Arawa canoe, through Tama-ihu-toroa, their genealogy being as follows :—*

- Tama-te-Kapua
- Tuhoro
- Ihenga
- Tama-ihu-toroa
- 5 Tuhi
- Koara
- Taumarewa
- Reretoi. Killed at Te-Waiomanga, Ohinemutu.
- Ruamano. Migrated to Motuwhanake.
- 10 Wharetokotoko
- Te Rangimoeakau
- Rangitaunaha
- Te Uira
- Kamotu
- 15 Kiriwera
- Te Ahiwharau
- 17 Aperahama-te-Kume, about 45 years old in 1850.

The first historical incident known about the Ngati-Tama tribe is, that they lived at Rotorua, and engaged in the congenial occupation of killing *taniwhas*, which at that particular period appear to have been numerous in the district.

The history of the destruction of Te Ika-Hotupuku and Pekaupaka by this valiant people has been preserved for us by Sir G. Grey.

In the slaying of these two great man-destroying reptiles, Ngati-Tama received very great *kudos*; but when they marched to the blue lake of Tikitapu and there slew Kataore, the pet harmless *taniwha* of Hine-mihi, the great descendant of Tu-o-Rotorua and Marupunganui, then the tribes of Rotorua rose in their wrath against Ngati-tama, but in the battle that followed Ngati-Hinemihi were so roughly handled that

* NOTE.—The numbers opposite the names in this paper show the number of generations from those who came to New Zealand in the Arawa canoe.—EDITORS.

but few escaped to tell the tale. These few, however, fled to the children of Rangitihi, viz., to Apumoana and Tu-te-Ata, who adopted the quarrel of Ngati-Hinemihī, and marching with all their adherents gave battle at a place called Te Wai-whiti-inanga. Ngati-Tama were here badly defeated, and the survivors fled—it is said—to Waikato, and lived at the Wharepungu ranges and Kakepuku hill.

Whether the Ngati-Tama were expelled from these places or not, tradition does not say; but we next hear of them at Taupo, where they were kindly received by the great chief Ruawehea, who placed the fugitives under their own chiefs Rongohaua, Rongohape and Te Atua-reretahi at the Kiritane pa, Waihana, and other places on the west side of Lake Taupo, where they resided under the protection of Ruawehea as overlord.

- 1 Tama-te-Kapua
- Kahu
- Tawake
- Uenuku
- 5 Rangitihi
- Apumoana. Tu-te-ata
- 8 Tuwharetoa
- Rakeihopukia
- 10 Ruawehea (no issue)
- Taringa
- Tu-te-tawha
- Rangiitu
- Parekawa
- Te Kiko-o-te-rangi
- 15 Puraho
- Tuwhera
- Moeroro
- Rangiaho
- Te Heuheu Tukino
- 20 Te Heuheu
- Tureiti

While here, they were visited by Poutu, son of Whakatare, a chief of Ngati-Raukawa, who, pretending great interest in their welfare, asked if they were kindly treated. They replied that they had nothing of which to complain, except that they objected

to the manner in which Ruawehea sounded his trumpet when giving them notice of an intended visit. Their objection was, that the trumpet to their ears always sounded the same words:—*Upoko kohua, ma tou roro! tou roro!* (Boiled heads, for your brains! your brains!)

This was a very serious curse, and Poutu taking the worst possible view of the case, advised that Ngati-Tama should at all hazards kill Ruawehea the next time he visited Kiritane. Poutu had some end of his own to gain, but he did not wait to see the effect of his advice, so he returned to his home at Manukueke.

When next Ruawehea's trumpet announced his coming, the same objectionable words were quite clear to the excited imagination of Ngati-Tama, who resolved there and then to allow no further insult. They therefore drew up in two lines to greet the old chief, and led him with pretended deference to the house in which his intended murderers were hidden. As he stooped to enter the low doorway, he was struck down and killed by those inside, and at the same moment his unsuspecting attendants were slain. Only one man escaped, viz., Rangiita,* then hardly more than a boy, who, perhaps suspected the good faith of Ngati-Tama, and made his escape.

The position of Ngati-Tama was now well-nigh desperate, but such is the Maori's character, that it is possible no man regretted the deed of vengeance or thought, or cared for the inevitable consequences thereby entailed. They had wiped out an affront, their honour was satisfied, and as for the rest, why *vogue la galère*.

The Ngati-Tuwharetoa, the great tribe of Taupo Lake, did not keep Ngati-Tama long in suspense. The chief Waikare and his great

* From whom Ngati-Rangiita take their name.

toa, Tamangau, called on the warriors of the tribe, and they being a simple people, having no knowledge of civilisation, philanthropy, or other modern eccentricities, responded joyfully.

Within a few days the Kiritane *pa* had been carried by assault, and Rongohaua, Rongohape, and Te Atuareretahi, with many of their people, killed. Among the captives was a woman of great rank—Roroihape.*

From this time forth Taupo was an eminently unsafe place of residence for a people like Ngati-Tama, who, like the Bourbon, could learn no lesson from adversity. The remnant of the tribe probably recognised this fact, for with the least possible delay they fled to Tutukau and Motuwhanake, places on the banks of the Waikato river, between Orakei-Korako and Ati-a-muri, where being safe from the Taupo people, they regained their native courage, and even ventured to return to Rotorua, where they had influential relatives, since two Ngati-Tama women—Rangiwhakapiri and Hinepoto—had married
 5 Rangitihi Uenuku-Kopako, and their children, and probably
 6 Tuhourangi grandchildren, had reached man's estate, and might
 7 Uenuku-Kopako reasonably be expected to defend their maternal relatives. Under these influences Ngati-Tama marched under the chiefs Tukutuku and Mokotiti to Te Whakarewarewa, where they were well received, and given the Puia *pa* as a residence. After they had been here a short time, they were visited by Te Kahuroro, a chief of great rank, and a descendant of one of the aforementioned women. When near to the Puia *pa*, he was observed by some of the Ngati-Tama, who foolishly remarked:—*Ehara tenei i te tau pukahu kia rere te kakariki.*"† Now a *tau pukahu* is an expression used to denote a year in which there is much fruit on the *rimu* trees, and therefore a year during which birds are plentiful. From this point of view, it does not seem that the speech was particularly offensive. Te Kahuroro thought otherwise, and returned at once to Rotorua, where he repeated the offensive expression, and called on his tribe to avenge it.

The Arawa arose like one man, and surprised Tukutuku outside the *pa* and killed him. This occurrence was seen by Makotiti, who called out:—"Haere ra e tama! Haere! mou te tai ata, moku te tai Po!"—"Farewell my son! Farewell! You have passed with the morning tide, I shall pass with the evening tide!" This speech was prophetic, for when the *pa* was taken he also was slain. Once more the Ngati-Tama fled for their lives, and took refuge at Motuwhanake, where their descendants may still be found.

* Somewhat fuller details of this raid on Ngati-Tama will be found in Mr. S. Locke's paper published in Vol. XV. Trans. N.Z. Institute, p. 442.—EDITORS.

† This is not a year in which the *rimu* fruit is plentiful, that the paroquets should come.





THE SONG OF KUALII, OF HAWAII, SANDWICH ISLANDS.

TRANSLATED BY CURTIS J. LYONS, WITH AN INTRODUCTION BY
PROFESSOR W. D. ALEXANDER.

IT may be regarded as settled that after the ancestors of the Hawaiian people had lived secluded from the rest of the world for many generations, intercourse between them and the islands of the South Pacific was re-opened, and that many voyages were made which were celebrated in songs and legends.

The native historian, S. M. Kamakau, published a series of these legends in the "Kuokoa" newspaper of 1869. Judge Fornander afterwards showed from the genealogies that this second period of migrations must be placed in the twelfth and thirteenth centuries of the Christian era.* In the second volume of his work may be found a summary of the traditions relating to these voyages, and an able discussion of the whole subject. As he has stated, the name, date and other circumstances connected with *Laa-mai-ka-hiki*, the ancestor of the Oahu and Kauai chiefs, remarkably coincide with those of *Raa*, the founder of the line of chiefs reigning in Raiatea. Let me add that in Lawson's manuscript collection of Marquesan songs are two which evidently refer to these islands. For example, the song of *Tupaa* relates his return from "Hawaii," where stood *Mauna 'Oa* (*Lōa*), burning on top, which served him as a landmark to set his course by, when he sailed for *Nukuhiva*.

After this intercourse with the southern groups had continued for about 150 years, it seems to have entirely ceased, for there is no evidence of it in any of the ancient legends, songs or genealogies for more than 400 years.

As communication ceased, the ideas of the ancient Hawaiians about foreign countries became vague and confused. The word "*Kahiki*" is identical with the New Zealand word "*Tawhiti*," which means "far away," "distant."

It was used in Hawaiian to designate any foreign country. As time went on, it became to their minds a land of mystery and magic, full of marvels, and inhabited by supernatural beings.

* Judge Fornander deduced his dates from the genealogical tables, allowing 30 years to a generation.—EDITORS.

Such are the ideas conveyed by a famous passage in the song of Kualii quoted in "Dibble's History," and by Judge Fornander, which has been wrongly interpreted as implying that Kualii himself had visited some foreign country.

Kualii was a celebrated chief of Oahu, who reigned in comparatively recent times, viz., about 1700 A.D., fourteen generations later than Kahai, the last voyager to Kahiki. After his accession he had more than one war with the independent chiefs of Waialua, Ewa, and Waianae. It was during one of these wars that this famous *melo* or chant was composed by the two brothers, Kapa-ahu-lani and Kama-aulani, in glorification of Kualii, and for the express purpose of gaining his favour. It is said that the former served in Kualii's army, while the latter played the treacherous part of Hushai in the counsels of his enemy, the chief of Waialua. Acting in concert, they contrived to bring about an engagement at Keahumoa in Honouliuli. Just before the battle, Kapa-ahu-lani obtained permission from Kualii to chant his *pule* between the two armies. After Kualii's victory, the bard was liberally rewarded with honours and lands, as he had expected.

This long poem, containing about 600 lines, was handed down orally for more than 150 years, so faithfully that several independent versions of it, collected by Judge Fornander on Hawaii and Oahu, all substantially agree. It is so antique in language, construction and imagery, that very few of the natives at the present day can understand much of it. Polynesian scholars are under great obligations to Mr. C. J. Lyons for the translation of it, which he made with the assistance of the learned pundit, S. M. Kamakau.

The poem recites Kualii's genealogy and his exploits in war; asserts that everything belongs to him, the land, the sea, and even the distant island of Kahiki; and after contrasting him with a variety of objects, finally declares him to be a god, the peer of Lono, Kane, and Kanaloa. It is valuable for the light it throws on the conceptions of the outside world entertained by the Hawaiians before the arrival of Captain Cook.

From the indistinct, fragmentary, and mythical character of the passage about Kahiki, it is evident that it does not refer to an actual voyage performed by the author or any of his contemporaries to that *terra incognita*.

It is simply an echo, or perhaps a quotation from the ancient legends that had come down from the times of Moikeha and Laa-mai-Kahiki. Kahiki is described as a mysterious island, inhabited by supernatural beings (*haoles*), speaking with unearthly voices (*leo pahaohao*), who ascend up into the sky. The term *haole* was afterwards applied to Captain Cook's men, as they were supposed to be supernatural beings, who had come with Lono from "Kahiki."

So in the legend Laieikawai, the hero is borne by a gigantic *moo* or crocodile to Kahiki, in order to find the means of ascending to the moon. It is there represented as peopled by *kupuas* (magicians) and monsters, such as the *moo*, and the huge man-eating dog *kalahumoku*.

I regret that the historian, Fornander, should have seriously put forward the theory that the chief Kualii had actually made a voyage in a Spanish galleon to Acapulco and back. On the contrary, the poem speaks of Kahiki as "the land where Olopana once dwelt." Nor does it assert that Kualii had been there, but that the bard himself had

seen it, "*ua ike hoi au ia Kahiki*," which of course is not to be taken literally.

Besides, the profound ignorance and astonishment shown by the people when Captain Cook arrived, only two generations later, cannot be reconciled with any such theory. Kualii's son, Peleioholani, died as late as 1770, according to Fornander.

Such an important event as the visit of a Spanish galleon would have left behind more traces of itself than a few obscure lines in a *mele*.

The following is the text and translation of the passage in question, some parts of which have never been satisfactorily explained:—

O Kahiki, ia wai Kahiki?	Kahiki, to whom belongs Kahiki?
Ia Ku.	To Ku.
O Kahiki, moku kai a loa,	Kahiki, island far out in the ocean,
Aina o Olopana i noho ai.	Land where Olopana dwelt.
	[See Notes.]
Ikoko ka moku, iwaho ka la.	Inside is the island, outside is the sun. ¹
O ke aloalo ka—la, ka moku, ke hiki mai.	Eludes (or recedes) the sun and the island when one approaches. ²
Ane ua ike oe? Ua ike.	Perhaps you have seen it,
Ua ike hoi au ia Kahiki.	I have indeed seen Kahiki.
He moku leo pahaohao wale Kahiki.	An island with weird unearthly voices is Kahiki. ³
No Kahiki kanaka i pii a luna.	Of Kahiki are the men who ascend up.
A i ka iwi kuamoo o ka lani;	To the backbone of the sky.
A luna, keehi iho,	Up there they tread,
Nana iho ia lalo.	And look down below.
Aohe o Kahiki kanaka;	No human beings in Kahiki.
Hookahio Kahiki kanaka, he Haole.	One kind of men in Kahiki, the haole.
Me ia la he akua, me au la he kanaka.	He is like a god, I like a man; ⁴
He kanaka no.	A man indeed.
(Pa ia kaula a he kanaka, hookahi ia e hiki e hala.	Yet we can touch them, one common nature. ⁵
Pai kau, a ke kanaka hookahi e hiki.	
Hala aku la o Kukahi la o Kulua.	Kukahi was the day that passed.
O Kukahi ka po, o Kulua ke ao;	Kukahi the night, Kulua the next day. ⁶
O hakihana ka ai;	Little by little broken the food,
Kanikani ai a manu-a.	As the birds eat, little by little. ⁷
Hoolono mai manu-o-lanakila.	Listen now, we are safely escaped. ⁸
Malie ia wai lanakila.	Through whom are we safe?
Ia Ku no.	Through Ku indeed.

[NOTE.—In the 16th line "Pai kau" is Fornander's reading, instead of "Pa ia kaula." He also omits "ia" and "e hala."]

NOTES.

1. In Hawaiian, "inside" often means eastward, "outside" westward. Perhaps this line means that Kahiki is east of the sunrise, where the sky meets the sea.

2. Mr. Lyons translates this line—"In that land the sun hangs low in the sky." Judge Fornander rendered it thus:—"Indistinct is the sun and the land when approaching." The word *Aloalo*, as Fornander remarks, means to dodge, to elude. Probably this line means that the mysterious island of Kahiki receded before the mariner like the Fata Morgana, or the mirage of the desert. Such is the tradition about the "hidden land of Kane" (*simu huna a Kane*), a fairy island, to which the souls of good chiefs went after death.

3. The word *Pahaohao* often means unreal, unsubstantial, and here may refer to the ghostly voices of *akua* or spirits, although the expression has generally been taken to mean "a strange language." *Hoopahaohao* is the term used for "transfiguration."

4. The word *akua* meant any supernatural being.

5. Fornander renders this obscure line as follows:—"Wandering about, and the only man that got there."

6. Kukahi and Kulua are the names of the third and fourth nights of the lunar month.

7. These lines refer to the short rations on the voyage to Kahiki.

8. Fornander renders these lines as follows:—

"Listen, bird of victory!
Hush, with whom is the victory?
With Ku indeed."

This rendering appears to be literal, but the change of subject is very abrupt. This may be explained by the supposition that a bird of good omen hovered over the host of Kualii as the bard was chanting this stanza.

W. D. ALEXANDER.

MELE.

COMPOSED IN HONOUR OF KUALII.

Introductory Note by the Translator.—The following translation was undertaken at the instance of the late Hon. Lorrin Andrews in the early part of the year 1888. The manuscript of the Hawaiian was in his possession at the time, written out by the dictation of S. M. Kamakau, a Hawaiian antiquarian of some note. We were in the habit of repairing together daily to the house of Mr. Kamakau, who would explain each line in his vigorous style, the translation being then made out, as I deemed, to most exactly express the force of the original, and written down. Upon reaching what we supposed to be the termination of the *mele* as above, Mr. Kamakau informed us that about 200 lines still remained unwritten. It was impossible to go on with these at the time. They will be found in the bound volume of the "*Kuokoa*" for 1868, in the numbers for May. I have some doubt, however, as to the authenticity of them.

KUMAHUKIA and He'ea composed this song in honour of the king Kualii, who was born about the year 1550. He is said to have lived to the age of 175 years—"four forties and fifteen" in Hawaiian enumeration. He was born in Kailua, Koolaupoko, on Oahu, at a place called Kalapawai, where traces of his *heiau* (temple) and house still remain. The districts of Waialua and Waianae were separate and independent sovereignties at that time, each with their own chiefs.

Kualii was famous for his powers as a runner, the story being that he could go around Oahu five times in one day! He performed great exploits under the especial protection of the gods. The place is pointed out, on the road to Waianae, Keahumoa, where he leaped twenty fathoms across a wide ravine to escape an enemy. He was a chief who loved his people, and never dispossessed them of their lands. He was distinguished for his piety, always wearing the image of his god, Kuhooneenuu, about his neck. It was said to be a foreign god. He lived to such an age that his men used to carry him in a net (*koko*) so that he might still direct them in battle. When the time of his death approached various plans were suggested for hiding his bones, none of which he approved. His *kahu* (confidential attendant) however pointed to his own mouth, so after the chief's death his bones were ground to powder, and secretly mixed with the food of the chiefs, thus being for ever hidden.

At the end of the translation will be found a number of notes explanatory of such parts as seemed to require them.

CURTIS J. LYONS.

HE MELE NO KUALII.

(For references and notes numbered by line see at end of poem).

He elele kii na Maui,
Kii aku ia Kane ma,
Laua o Kanaloa ia Kauokahi,
Laua o Maliu.
5 Hano mai a hai a hai i ka pule,

Hai a holona, Hapuu e ka lani.

Ka makau nui a Maui,
O Manaikalani,
Kona aho, hilo honua ke kaa,

A SONG FOR KUALII.

A messenger sent by Maui,
Sent to bring Kane and his set,
Kane and Kanaloa, Kauokahi,
And Maliu.
5 Throwing out sacred influences,
uttering prayers,
Consulting oracles, Hapuu the god
of the king.
The great fish-hook of Maui,
Manaikalani,
The whole earth was the fish-line
bound by the knot,

- 10 Hau hia amoamo Kauiki.
 Hanaiakamalama,
 Ka maunu ka alae a Hina
 Kuua ilalo i Hawaii,
 Kahihi ka pu make haos,
- 15 Ka ina Nonononuiakea,
 E malana iluna i ka ilikai.
 Huna e Hina i ka eheu o ka alae
 Wahia ka papa ia Laka,
 Ahaina ilalo ia Kea.
- 20 Ai mai ka ia o ka ulua makele,
 O Luaehu kama a Pimoe, e ka
 lani e,
 O Hulihonua ke kane,
 Keakahuilani ka wahine,
 O Laka ke kane, Kapapaialeka ka
 wahine.
- 25 Kamooalewa ke kane,
 Nanawahine kana wahine,
 O Maluakapo ke kane,
 Laweakeao ka wahine,
 Kinilaesemano ke kane,
- 30 O Upalu ka wahine,
 O Halo ke kane, o Kiniewalu ka
 wahine,
 Kamanonokalani ke kane,
 O Kalanianoho ka wahine,
 Kamakaokalani ke kane,
- 35 O Kahuaokalani ka wahine,
 Keohookalani ke kane,
 Kaamookalani ka wahine,
 Kaleiokalani ke kane,
 Kaopuahihi la ka wahine,
- 40 Kalalii la ke kane,
 Keaomele la ka wahine,
 O Haule ke kane, Loaa ka wahine,
 Nanea ke kane, o Walea ka wahine,
 Nananuu ke kane, Lalohana ka
 wahine,
- 45 Lalokona ke kane,
 Lalohoaniani ka wahine,
 Hanuapoiluna ke kane,
 Hanuapoilalo ka wahine,
 Pokinikini la ke kane,
- 50 Polehulehu la ka wahine,
 Pomanomano la ke kane,
 Pohakoikoi la ka wahine,
 Kupukupuanuu ke kane,
 Kupukupualani ka wahine,
- 55 Kamoleokahonua ke kane,
 Keaokahonua ka wahine,
 Oohemoku ke kane, o Pinainai ka
 wahine,
 Makulu ke kane, o Hiona ka wahine,
 Milipomea ke kane,
- 60 O Hanahanaiau ka wahine,
 Hookumukapo ke kane, o Hoao no
 ka wahine,
 Lukahakona ke kane,
 O Niau ka wahine,
 O Kahiko ke kane,
- 10 Kauiki bound to the mainland and
 towering high.
 Hanaiakamalama (lived there).
 The alae of Hina was the bait
 (Of the fish-hook) let down to Hawaii.
 Tangled with the bait into a bitter
 death,
- 15 Lifting up the very base of the
 island;
 Drawing it up to the surface of the
 sea.
 Hidden by Hina were the wings of
 the alae.
 But broken was the table of Laka.
 And the hook carried far down to
 Kea.
- 20 The fish seized the bait—the fat
 large ulua.
 Luaehu, child of Pimoe, Oh thou
 great chief!
 Hulihonua the man,
 Keakahuilani the woman,
 Laka the husband, Kapapaialeka his
 wife.
- 25 The succeeding lines to the 66th line,
 containing genealogical names
 down to Wakea and Papa, are
 omitted. [See Hawaiian.]

- 65 Kupulanakehau ka wahine,
O Wakea ke kane, O Papa la ka wahine.
Hanau ko ia ka lani he ulahiwa nui
He alii o Pineaikalani ko kupuna-kane
Hanau ka lani he alii
70 Hua mai nei a lehulehu
Kowili ka hua na ka lani
Lele wale mai nei maluna
Ka lina a ka lani weliweli
He alii pii aku, koi aku, wehe aku
75 A loa a i ka lani, paa ka ke alii
E Ku—e, he inoa
I na no ka oe i ona.
O Ku o ke ko'i makalani
Kakai ka aha maneleka. Na Ku,
80 Kohia kailaomi e Ku
Kai Makalii kai Kaelo
Kai ae Kaulua
Ka malama hoolau ai a Makalii
O ke poko ai hele, ai iwi na
85 Ka pokipoki nana i ai ka iwi o
Alaka poki e—
Ka makua ia o Niele, o Launieniele
O kanaka o ka wai, o Ku ke Alii o
Kauai
O Kauai mauna hoahoa
Hohola ilalo o Keolewa
90 E inu mai ana o Niihau ma i ke
kai e,
O Kiki ma ka kai Keolewa
O Kalaaumakauahi ma kai lalo e
O Hawaii O Hawaii nui, mauna
kiele
Hoho i ka lani o Kauwiki
95 Halo ka hono o na moku i ke kai
E hopu ana, o Kauwiki e—o Kau-
wiki.
Ka mauna i ke opaipai kala 'ina e
hina
E hina Kauwiki e—o Kauai
Kauai nui kua—papa
100 Noho i ka lulu o Waianae.
He lae Kaena, he lae hala Kahuku
He kuamauna holo i ke hau Kaala
Moe mai ana o Waialua ilalo o
Waiaheia
O Mokuleia kahala ka ipu
105 He loko i-a mano lawalu
Hiu lalakea o Kaena
Mano hele lalo o Kauai, e—
O lalo o Kauai, kuu aina o Kauai,
Ke holo nei Ku i Kauai, e—
110 E ike i ka oopu makapoko o Hana-
kapii
- 66 Wakea the man, Papa his wife,
A chief was conceived and born, a
great red fowl,
A chief was Pineaikalani, thy grand-
father,
A noble chief begot a chief,
70 Brought forth innumerable offspring.
Abundant the seed of the noble chief,
There hangs above,
The height of the dread nobility.
A chief ascending, forcing his way
upwards,
75 To the very highest ranks, estab-
lished for kings.
Such art thou, O Kualii!
And at that high place do'st thou
stand.
O Ku, thou axe with celestial edge.
For Ku, marches the train of clouds
along the horizon,
80 And the edge of the sea is drawn
down by Ku,
The sea of Makalii, the sea of Kaelo,
The sea that comes up in Kaulua.
The month in which grows the food—
Makalii,
The worm that eats as it crawls,
leaving the ribs,
85 The sea-crab that eats to the bone
the bodies of the shipwrecked
He is the father—all are asking many
things,
The people of the water, Ku the king
of Kauai.
Kauai with its high mountains.
Keolewa spreading its broad base,
90 Niihau and his family drinking the
sea,
Ah, it is Kiki that is on Keolewa,
Kalaaumakauahi that is below.
Hawaii—great high—mountained
Hawaii:
High to the heaven is Kauwiki.
95 A fleet of islands floating on the sea,
Kauwiki stands rounding in the dis-
tance,
Hill like a bird flapping its wings,
Leaning till it seems to fall. Kauai—
Great Kauai inherited from ancestors,
100 Resting in the shelter of Waianae.
Kaena is a cape, Kahuku a point
covered with *hala*,
Kaala a mountain-back covered with
dew;
Waialua stretching below,
And Mokuleia with its *kahala*.
105 Fish-ponds for sharks for serving up;
The tail of the white shark is Kaena,
The shark stretching toward Kauai,
Down to Kauai thy land;
Ku is sailing to Kauai,
110 To see the round oopu of Hanakapii.

- Ke hoi nei Ku i Oahu, e—
I ike i ka oopu ku i—*a*, i—*a*,
Hilahlala o Kawainui
E lana nei iloko o ka wai.
115 A pala ka hala ula ka ai—*e*,

He hoailona ia no Ku,
Ua pae mai la—o Kauai,
O Kauai nui moku lehua,

Moku panee lua iloko o ke kai,
120 Moku panee lua ana Kahiki
Halo Kahiki ia Wakea ka la,

Kolohia, kau mai ana Kona i ka
maka.
Hookumu ilalo Kumuhonua,
Nakeke ka papa i Hawaii a Kea,

125 O kuhia i ka muo o ka la

Ke kau la ka la i Kona, ke maele
Kohala.
O Kahiki, ia wai Kahiki?
Ia Ku no
O Kahiki moku kai ia loa,
130 Aina a Olopana i noho ai
Iloko ka moku, iwaho ka la,
O ke aloalo o ka la ka moku ke
hiki mai,
Ane ua ike o—*e*,
Ua ike, ua ike hoi au ia Kahiki,
135 Hemoku leo pahaohao wale Kahiki,
No Kahiki kanaka i pii a luna
O ka iwi kuamoo o ka lani,
A luna keehi iho, nana iho ia lalo.
Aole o Kahiki kanaka,
140 Hookahi o Kahiki kanaka, he haole.
Me ia la he akua, me a'u la he
kanaka,
He kanaka no, pa ia kaula a he
kanaka,
Hookahi ia e hiki e hala,
Hala aku la o Kukahi la o Kulua,
145 Kukahi ka po, o Kulua ke ao,

O Hakihana ka ai
Kanikani ai a Manumanu—*a*,
Hoolohe mai manuolanakila,
Malie ia wai lanakila,
150 Ia wai la? Ia Ku no.
Malie ia wai lanakila? Ilaila ka
ua,
Ilaila ka ua, ilaila ka la,
Ilaila ka hoku hiki maka hano he
alii,
O Kaula, O Haikala, Kau, kahi o ka
la,
155 O Puna, o hooilo, o Hana o Lanakila,
O hooilo ua ino pele, o ka makani.

Ia wai ka makani? ia Ku no.
Puhia ka makani a Laamaomao.
O ke ahe Koolauwahine ka makani
o lalo.
160 Ka ua i ka'u i ike,
O ke kin ko Wawaenohu,

Ku is returning to Oahu,
To see the slow-moving *oopu*,
The dastardly fish of Kawainui,
Floating near the surface of the water.
115 When the *hala* is ripe the neck
becomes red,
This is a sign of Ku,
He has landed now from Kauai,
Kauai, great and grown over with
lehua,
Island standing grandly in the sea,
120 Island stretching out toward Kahiki—
Kahiki the east, where Kea sends
forth the sun—
Invited, Kona stands forth to the
sight,
Established far below is Kumuhonua,
Shaking the broad foundations of
Hawaii of Kea,
125 Pointing to the uprising rays of the
sun;
The sun hangs over Kona, Kohala
already in darkness.
Kahiki—whose is Kahiki?
For whom? for Ku indeed is Kahiki.
Kahiki far over the broad ocean,
130 Land where Olopana once dwelt;
Below is the land, above is the sun,
In that land the sun hangs low in
the sky,
Perhaps you have seen it?
Yes I have seen, I have seen Kahiki,
135 A land where the language is strange,
Of Kahiki are the men who ascend,
Up the great back-bone of Heaven.
Far up there they trample and look
at below,
None of our race in Kahiki,
140 One kind of men in Kahiki, the *haoles*
Like unto Gods, and I was the man.
Yet they were men, we can hold con-
verse with them,
One common nature.
Kukahi was the day that past,
145 Kukahi the evening, Kulua the next
day,
Little by little broken the food,
As the birds eat little by little.
Listen now, we are safely escaped;
Through whom are we safe?
150 Through Ku indeed,
Through whom victorious? For him
is the rain,
For him is the rain, for him is the sun,
There for him the star, the kingly star
looking down,
Kaula, Haikala, Kau, and where rises
the sun.
155 Puna, the rainy, Hana, Lanakila,
The winter rainy and muddy, and
the wind.
For whom is the wind? for Ku.
Blown is the wind by Laamaomao,
The soft breeze Koolauwahine, the
wind from below.
160 Kauai I have seen it,
The north wind of Wawaenohu,

- Ka hoolua ko Niihau,
 Ke kona ka makani ikaika,
 Ka aoa ka makani ino.
 165 He makani halihali wai pua kukui,
- I lawea ia'la e Lonomuku,
 Pa ka ilalo o Hana,
 Oia koolauwahine o lalo o Kauai,
 Ke apa la ka i Wailula la.
 170 O ka ua, iawai ka ua ?
 Ia Ku no.
 Iluna ka ua o Puanalua
 Ku i ke kao maiku, hoolewa
- Ke ao o ke kaina, iawai ka ua ?
 175 Ia Ku no.
 I moea ka ua i Kunaloa,
 I pakakahi ka ua i ka ili,
 Iliki ka ua i Kananaola.
 Pahee Mahiki ke ka la
- 180 Ua lu ia ka ua e hina
 Haalulu ai lalo o Maheleana
 Ka punohu o ka ua kai Kahalahala,
 O ka pokii o ka ua e ua la ka i ka
 lehua la,
 O ka la, iawai ka la ?
 185 Ia ku no.
 I puka ka la ma Kauwika,
 Hawewe ka la i Kaupilioloula,
 Ke kohokoho la kamalii
 Ke na'una'u la ka la
 190 Ka la kieke pua o Hilo
 O ke kua o ka la kai hulihihi iluna
 Ke aloalo o ka la kai lawe'a ilalo
 Ka malu o ka la kai kaa iloko
 Ke aka o ka la kai hele iwaho
 195 Ka mahana o ka la ke hele nei
 Maluna o ka ainaa—
 Kau aku i Lehua.
 O ke kai, ia wai ke kai ?
 Ia Ku no.
 200 I nui mai kai i Kahiki,
 I miha kai i ka aina
 I lawea kai i ka lima
 I kiki ke oho i ke kai
 I ehu ke oho i ke kai liu
 205 I pala ke oho i ke kai loa
 I lele ke oho i kai kea
- He kai kuhinia ko ka puua
 He kai lihalaha ko ka ilio
 He kai okukuli ko ka moa
 210 He kai ala ko ka anae
 He kai hauna ko ka palani
 He kai heenalua ko Kahaloa
 He kai huli ko Kalia
 He kai hele kohana ko Mamala
 215 He kai au ko ka puu One
 He kai kaha nalu ko Makaiwa
 He kai ka anae ko Keehi
- He kai alamihi ko Lelewi
 He kai awa lau kee Puuloa
- The north wind of Niihau,
 The *kona* is the strong wind,
 The *aoa* the tempestuous wind.
 165 Scattering *kukui* blossoms on the
 flood,
 Carried by Lonomuku,
 Beaten down (by the wave) to Hana,
 So is the *Koolauwahine* of Kauai,
 Coming in at Wailua.
 170 The rain, whose is the rain ?
 For Ku.
 Above is the rain of Puanalua,
 Reaching the three stars of Orion,
 which pierce the clouds as they
 drift along.
 For whom is this rain ?
 175 For Ku.
 Drifts along the rain of Kunaloa,
 Drops of rain beating down on the
 skin,
 Pelting comes the rain of Kanamaola,
 Mahiki is slippery and the traveller
 falls.
 180 The rain sprinkled down to make
 him fall,
 He falls heavily at Maheleana,
 The mist of the rain is at Kahalahala
 The children of the rain cling to the
 woods of *lehua*,
 The sun, whose is the sun ?
 185 For Ku indeed.
 The sun comes forth at Kauwika,
 Burning is the sun at Kaupilioloula,
 The children are making challenge.
 Holding their breath at the sunset ;
 190 The sun in the flower-nets of Hilo.
 The back of the sun is turned above,
 The face of the sun is turned below,
 The shade from the sun is within,
 The light from the sun is without,
 195 The heat of the sun o'er-spreads
 Over the land and
 Stretches forth to Lehua.
 The sea, whose is the sea ?
 For Ku.
 200 The vastness of the sea is from Kahiki,
 Calm is the sea by the land,
 Taken up is the sea in the hand,
 Dressed is the hair with the sea,
 White is the hair with very salt sea,
 205 Brown becomes the hair in the sea,
 Red becomes the hair in the foaming
 sea.
 Rich is the soup of the cooked hog,
 Fat is the soup of the dog,
 Dainty the soup of the fowl,
 210 Savory the soup of the *anae*,
 Strong the soup of the *palani*,
 A sea for surf-riding is at Kahaloa,
 A sea for casting the net at Kalia,
 A sea for going naked is at Mamala,
 215 A sea for swimming to the sand-hills,
 A sea for surf-riding sideways at
 Makaiwa,
 A sea for scooping *anae* at Keehi,
 A sea for crabs at Lelewi,
 A labyrinth harbor the sea of Puuloa,

- 220 He kai pui nehu, pui lala,
Ke kai o Ewa e noho i ka lai nei
Na Ewa nui a Laakona
Ku i ke alaika ua o ka lani
Kai apukapuka Heeia
- 225 He kai o hee ko Kapapa
He kai ohaika Kualoa
He kai sei ko Kaaawa
He kai ahiu ko Kahana
I wehe kai ia Pao
230 Ika Pao i ka waihi
Ika ka hiwa mai lalo Kona,
- O kahiwa-i, mai lalo Kona,
He au, he koi, he aha, he pale,
E kii, e hoa, e lanalana,
235 E kua i kumu o Kahiki—e—
Aua mai Hilo,
Kekue nei na opua ua o Maheleana
E ua mai kanaka
- Ilaila ka ua a malie
240 He lala loa i ka makani
Haiki ka make o ka ua
Hakookoo ana Mahiki i ka puka lea
Aia Mahiki, ke ka mai la.
O Puukahonua,
245 O Mihiolani ka wahine,
Noho Wakea noho ia Papa,
Hanau ka naupaka ku i ke kahakai
- Ohikimakaloa ka wahine,
Hooipo o Hulumanailani,
250 Ku i ka ens anaia ilalo,
O Mehepalaoa o Malena,
Me he kai oloha o Manua,
Ka la ka honua; O Ku lanipipili,
O lanipipili, o Lanioka,
255 O Lanikahuli, o Omealani,
O Lonohekili kaaka,
O Nakololani ka iloliloli moana
O Waia o Hikapaloa o ka po i muli-
wai,
O Kane, o Ahulukaaala,
260 O Kaneimakaukau, o Ahulu,
Alua anahulu au ia oe e Ku—e o
Kualii.
Eia ka paia ai o Kapaau,
Kanaka o Wawa ka i Kapua,
Kea pua hako o Hawi,
265 Eia ke pui kukui ai o Kukuipahu,
Ka wahine waha ula,
Ke ai i ka ina o Makakuku,
Eia ke kanaka pii pali,
Haka ulili o Nualolo,
270 Ke keiki kiakia manu—e
Kau kiakia manu o Lehua,
O Kuku, o Aa,
O Haula nui i ake ke kai,
Hina i Manua,
- 220 A calm sea for nehu and lala,
Is the sea at Ewa, so calm and bright,
The great lands of Ewa Laakona,
Ku holding the heaven and its rain,
The mottled sea of Heeia,
225 A sea for spearing hee at Kapapa,
A head-lifting sea at Kualoa,
A sea with curved rollers at Kaaawa,
A sea for the ahiu at Kahana;
Pao let loose the flood,
230 Flood seen like the dashing water-fall,
The flood seen rushing down from
above;
The depths are seen far below,
The hidden depths from below of Kona.
A handle, an axe, the cord, the cover,
235 Take it, bind it, wind it around,
Cut down the foundations of Kahiki,
While it still rains at Hilo.
The rain clouds over the sea part at
Maheleana.
Let it rain on the people.
There is the rain till it ceases;
240 A long day with the wind,
Cramped is the traveller by the rain,
Mahiki opposes his free progress,
There is Mahiki making him fall.
Puukahonua,—
245 Mihiolani his wife,
Wakea lived and took Papa his wife,
Naupaka was born, the weed by the
sea-shore.
Ohikimakaloa the wife,
Whom coveted Hulumanailani.
250 Struck with hot desire, overcome
with love.
Mehepalaoa, child of Malena,
Like the broad sea calmed by Manua;
The days of sacred march, the holy
place,
Where the breath is held, and the
priests talk,—
255 The silence is broken, the scene
breaks up.
The rolling of the thunder, of Lono,
Rumbling thro' heaven the sea is
disturbed,
Who is this? Hikapaloa, darkness
brooding over the river?
(No;) Kane and Ahulukaaala,
260 Kaneimakaukau—Ahulu,
Twice ten days I am with you, O
Ku—Kualii,
Here is the attractive hook of Kapaau,
The men of Wawa are at Kapua.
White are the cane blossoms of Hawi,
265 Here is the torch of Kukuipahu,
The woman red-mouthed,
By eating the sea-urchin of Maka-
kuku.
Here is the climber of palis.
Of the ladder of Nualolo,
270 The child catching birds,
Raising his bird-catching pole at
Lehua.
Kuku—Aa.
Haulanuiakea, the sea,
Of Hinaimanua,

- 275 O Paepaemanaku ka a luna,
Aia Makaalili kana wahine,
Hanau Kanaenae noho kuamauna,
Ka hinihini pololei kani kuaola
Haina iho i ka wae mua o ka waa,
280 O Molokai la ua naha,
Ke naha a lele apana a Kana la.
Make, holo uka, holo kai,
Hoonalulu ana Luukia,
Hoopailua i ka iloli,
285 Ke kaulua o ke kamaiki,
Aia hanau ka ieie hiihi ka nabele,
Hanau ka lupua me ka lulana,
Ku i ke opu o Lono, Kapolei ka
wahine,
Ku ka inaina i hope ka lanalana,
290 Kukona, i hoa o Ku no ke alii o Ku
no ke kai malimali,
Me ke kai ea, a na Ku a na Ku,
Eia ke kai kuikui hala,
Kuikui hala o Keaau,
Ka umeke hoowalina lepo,
295 Me he hokeo la ke ala,
Eia ka huakai hele,
Alanui kanaka,
Wali ai ka lepo o Mahiki,
Ka paala e ka waewae.
300 O ka Papaiakea, o ka nalu o ka
inaina
O Kaihihii kana wahine,
Hanau Koawaa, ku i ka mulehu,
Kalaia ka ipu ike kai aleale
Kalaia o Hinakapeau,
305 Loaa mai o ukinohunohu la
Ukanaopiopio, o Moakuaahono,
O Kaalet'i, o Keelekoha, o ke'kua
makahalo,
O kekanu iluna ka hualewa
A ka lipoa, o ka namuakea, o ke kai-
akea,
310 O ka moana akea, o Hulukeeaea,
O Hauii, o Hauee, o Hauii nui na
holoholo,
O Hauii kai apo kahi,
Kai humea mai ko malo e Ku,
No Ku ka malo i ke kaus haa oe,
315 Oia e luia—ka umu me he auwai la.
Eia ka uhuki hulu manu,
Kau pua o Haili, na keiki kiai pua,
Ka lahui pua olalo.
Eia ka wahine ako pua,
- 275 Paepaemanaku was the man,
Makaalili the woman ;
Born was Kanaenae that abides on
the mountain,
The one-sunged *hinihini* that sings
on the high mountain,
Fed on the front seat of the canoe,
280 Molokai is torn in sunder.
The tearing in sunder by Kana,
It is death travelling toward the
mountain ; death toward the sea.
Luukia is suffering headache,
Sick of the stomach,
285 Conceiving the child,
When the *ie* brings forth the forest
is tangled,
The *lupua* and *lulana* bring forth
The rising thought of Lono, Kapolei
his wife.
The anger comes, the action there-
from, and glows with rage,
290 But Ku is the chief, Ku the calm sea,
The rising tide of the nights of Ku.
This is the sea that breaks on the
hala trees
Breaking on the *hala* of Keaau,
The calabash of kneaded earth,
295 The deep-cut road is like a *hokeo*,
This is the company of travellers.
The travelled road,
Where the earth of Mahiki is made
soft,
Trodden down by the foot.
300 Papaiakea the wave of wrath,
Kaihihii his wife.
The canoe *koa* is brought forth in
rich soil.
A vessel carved out for the sea with
its waves,
Carved out the paddle,
305 Then was seen the bending of the
back,
The sitting still in the stern, the
rushing up of the waves like the
game cock of Lono.
The wave that topples, the waves that
break, the god that looks around,
The floating of the breasts (turned
up),
The dark sea, the broad sea,
310 The broad ocean, the cold-stiffened
Mariners, shivering, quivering with
cold
Then the sea grows still,
The sea where you put on the *malo*
of Ku,
Ku puts on his *malo* for war, and you
tremble,
315 Scattered on the ground, like an oven,
like the rushing of a watercourse.
This is the plucker of feathers.
The bird-catcher of Haili, the child
watching the flowers.
The people beneath like flowers.
This is the woman gathering flowers

- 3 Kui pua, lei pua, kahiko pua o Paiahaa.
Ke uhai mai nei ke akua,
A pau mehameha Apua,
Kau ia ka makani hiamoe la—e—
moe,
Moe ua makani hiamoe la la,
325 I ka papa o Kukalaula.
O Uliuli, o Maihea, a Kahakapolani
ka wahine,
Kaukeano, o Mehameha ka wahine,
O po ka lani i ka ino
He ino ka lani ke wawa nei ka
honua
330 I ka inaina o ka lani
Hoonaku, hooakaheha, hoowiliwili
Hoonahu, hoomamae

Hookokohi ana iloko o Hanaiielele.

Hanau ka maua ku i ka nahele,
335 Hanau ka auau kani kuaola,

Puka ke kamahale, ku i ke alo o ka
hakoko,
He pukaua na ke alii, he kaula
He wai ka ua, o Ku no ke alii
He kaula na Ku e uhai ana iluna i
Kawaluna,
340 Ihea, ihea la ke kahua,
Paio ai o ke kaula
I kahua i Kalena,
I manini i hanini, i ninia i ka
wai akua,
I Kahana, i Malamanui,
345 Ka luna o Kakapa i Paupauwela,
I Kahilina i ke Kalele,
Ka hala o Halahalanuimauea,
I ke kula o ohia ke Pule—e,
Ke kua o Lono o Makalii.
350 Ka lala ala o ukulono o Ku,

No Kona paha no Lihue,
No ka la i Maunauna,
No ka wai i Paupauwela,
I ulu Haalilo i nei pua,

355 I ka hau'na iho ia Aui,
Kikomo kahuna i kakau laau.
Komo Ku i kona ahuula,

Ka wela o ka ua i ka lani,
Ka la i Kauakahi Hale,
360 Ula ka lau o ka mamane,
Ke koeie o Kauai.
He pili ka ihe ia Ku,
Ke aloalo o ka maile,
Ka nalu kakala o Maihiwa,
365 Pania ka wai i Halapo,
Ka naha ilalo o Eleu,
Hukia ka ua amoa i ka lani,

Me he hee nui no kuahiwi,
Ka heena o Hilo ia Puna,
370 Aia ma Hilo peahi.
Ula ka wai i Paupauwela,
- 320 Wreathing flowers, wearing garlands
of Paiahaa,
The ghosts came chasing after,
It is past—all is deserted like Apua.
The wind of the sleep of death has
passed over—they sleep.
The wind of sleep, sleeps on them,
325 On the dead expanse of Kukalaula,
Uliuli, Maihea, Kahakapolani the
wife,
The sacred place, the lonely place,
Dark is the heaven with storm,
Stormy the heaven, and troubled the
earth,
330 The heavens coming to child-birth,
Travailing, fainting, struggling,
Suffering pangs, feeling the pressure
(from the hand of friends);
Bringing forth in the month of
Hanaiielele,
The maua is brought forth that stands
in the forest.
335 The auau is brought forth singing in
the mountain ridge.
The child is brought forth, it is before
the face of the travelling mother,
A warrior chief for the king, a battle,
A battle of hosts, Ku is the king,
A battle of Ku, fought on the heights
of Kawaluna,
340 Where, where is the field
Where the battle is fought?
On the field of Kalena,
Filled up, flowed over, poured out is
the ghostly current.
At Kahana—at Malamanui,
345 Above Kakapa, at Paupauwela,
At Hilina, at Kalele,
The hala tree of Halahalanuimauea,
At the ohia grove of Pule—e
Behind the back of Lono of Makalii,
350 The fragrant branch of the obedient
Ku,
Perhaps Lihue is in Kona.
The day of Maunauna,
The stream of Paupauwela.
That Haalilo may be honoured in
this flower of nobility.
355 At the scourging of Aui,
The priests join in to help the fight
Ku is arrayed in his royal feather
robe,
The sun-lighted rain in the heavens,
The day at the royal palace.
360 Red is the leaf of the mamane,
The koeie of Kauai,
The spear is parried by Ku—
The supple dart of maile,
The towering surf of Maihiwa,
365 Dammed up are the waters of Halapo.
The breaking forth is at Eleu
The rain is drawn away—carried
back to the sky,
The avalanche of the mountain,
The rush (of rain) on Hilo from Puna,
370 Here at Hilo (we) beckon.
Red is the water of Paupauwela,

- Ke kilau o Malamanui,
 Ka moo kilau i Kakapa,
 Kui ka lono ia Haalilo,
 375 Hana aku la ko kaina,
 Hahaki Haalilo i ka manawa,
 I kaiauku kahuna ia Ku,
 Ila ka manawa ia Kane
 I keiki a Haalilo,
 380 Eia malana haehae,
 Kama a Niheu kolohe,
 Ke pani wai o Kekuuna,
 He mee nei no ke kanaka.
 Ke pu nei i ka sahu,
 385 Ke olapa nei i ka laau,
 Ka laulau o kapa,
 Eia Haalilo lilo e o Ku no ke alii.
 Aloha kukui peahi i ka leo Paoa,
 Ua oa ka maka o ka ilima,
 390 Make Nonu i ka la o Makalii,
 Ia Makalii la pua ke koolau,
 Pa'u i ke hau o Maemae,
 He mae wale ka leo o ke kai olalo,
 Hoolono wale o Malamanui.
 395 Ia ai Ku i ka uala,
 Kauwewe kupukupu ala o Lihue,
 Kupu mai nei ka manawa ino e
 Ku—e,
 Hanau mai a me ka lani wale la,
 O Ku no ke alii.
 400 He pu hinalo no Ku i ka makoa,
 Oi lele Ku i ka pali,
 Mai pau Ku i ke ahi,
 O ke aha la kau hala e Ku?
 O ke kua aku i ka laau,
 405 O ka luukia ana o ka pa'u,
 O ka hi'a ana o ke oa,
 O ko Ku ia kona hoa haalele
 I ka ua i ka la.
 Aai Ku i ka unahi pohaku,
 410 Ola Ku i ka ipu o Lono,
 I ka ipu a Kupaka,
 O Ku no ke alii.
 O Kailua makani anea, oneanea,
 Makani aku a Hema,
 415 He mama wale ka leo ke ualo
 mai—e,—
 E o ia nei o ka lahuimakani,
 E ku mai oe i ka hea i ka ualo,
 Mai hookuli mai oe,
 O ke kama hanau o ka leo ka i lele
 aku la iwaho,
 420 Kai no iwaho ka paio,
 Pale aku la ilaila.
 The *kilau* of Malamanui,
 The *kilau* ridge at Kakapa,
 The tidings come to Haalilo,
 375 You are chastising your younger
 brother,
 Haalilo is troubled at heart,
 The priests are disheartened at Ku,
 There is darkness within its (fear of)
 Kane
 For fear of the child of Haalilo.
 380 This is the soul-stirring wind of the
 sea,
 The child of the mischief-making
 Niheu.
 The dam of the stream of Kuuna.
 This man is a wonder amongst men,
 He knots up his robe,
 385 He is whirling his weapon in air,
 It is caught and bound up in the robe.
 Here is Haalilo—power gone—Ku is
 the king.
 Dear are the *kukui* trees beckoning
 the message of Paoa,
 The numberless multitude of flowers
 of *ilima*,
 390 Withering under the sun of Makalii,
 In Makalii blossoms the *koolau*,
 Wet with the dew of Maemae.
 Fading on the ear is the voice of the
 sea of below,
 Malamanui only can hear it (not
 see it).
 395 Where Ku ate the potato,
 Covered in cooking with the sweet
 wild fennel of Lihue.
 The fierce thought breeds in the soul
 of Ku,
 It is born and towers to heaven ;
 Ku is the king.
 400 The *hala* blossom Ku in the battle
 array,
 There leaps Ku down the *pali*,
 Well-nigh perished in the flame (of
 the battle).
 What indeed is the falling of Ku?
 Cutting down the great trees?
 405 Is it his binding his robe?
 Is the thrusting his spear?—
 The spear, the companion of Ku,
 Through the rain and the sunshine.
 Ku is eating off the scales of the rock
 410 Ku drains life from the sacred vessel
 of Lono,
 The vessel of Kupaka,
 Ku is the King.
 Kailua, with its unnerving wind, soul-
 dulling wind.
 The wind of Hema,
 415 The calling voice is lost in the
 wind,
 Call thou and the people (will hear).
 Stand forth at the call and the cry,
 Turn not a deaf ear,
 The children born of the voice have
 gone forth,
 420 We thought the battle was removed,
 Pushed aside elsewhere.

- Hoia mai i ka hale, liliia,
 Me he leo la ko ka aho,
 Ke kaunui'i ala ka moena,
 425 Ke kapa me ka aahu,
 Ke hea wale la i ka uluna—e—
 Aohe ia he kanaka,
 O maua no na kanaka.
 Aohe i like i ka halawili,
 430 Ka naio, laau kekee,
 Ka auka ahihi ku makua ole,
 Ke kawa i keekehia,
 Ka hinahina i ka makani,
 Kele ana e hio e hina la,
 435 Aohe i like Ku—
 Ua like ka paha ka ohia,
 Ka lehua i ka wao eiwa,
 Ka laau hao wale, Ku i ka napele-
 hele,
 Aohe i like, Ku,
 440 Aohe i like i ka ekaha,
 I ka ekaha ku i ka moena,
 Me he kiele la ke ala me ka olapa
 lau kahuli,
 Me ka pua mauu kuku,
 Hina wale, hina wale la,
 445 Aohe i like, Ku.
 Aohe i like i ka naulu,
 Ia ua hoochali kehau,
 Me he ipu wai i ninia la,
 Na hau o Kumomoku,
 450 Kekee na hau o Leleiwi,
 Oi ole ka oe i iki
 I na hau kuapuu kekee noho kee,
 Ohai mohala o Kanehiliikaupae la,
 Aohe i like, Ku,
 455 Aohe i like i ka lipoa,
 Ka nanue ai a ka ia,
 Ka lipahapaha o Waimea,
 Ka limu kau i ka laau,
 Ka elemihi ula i ka luna Kaala la,
 460 Aohe i like, Ku,
 Aohe i like i kukui, i kukui ili
 puupuu,
 Ili nakaka i ka la,
 Me he kanaka inu i ka awa la,
 Ka mahuna o kukui o Lihue la,
 465 Aohe like, Ku,
 Aohe i like i ke aalii,
 Ka poholua laau ala,
 Ka maile hoe hoi i Maai,
 Ke kaluhea o Kawiwi la,
 470 Aohe like, Ku,
 Aohe i like i ke kokio,
 I ka hahaka pua ma'o ia,
 Ke kahuli pua i Kupaka la,
 Aohe i like, Ku,
- Return to the house, and there show
 forth anger,
 Let the *aho* of the house hear your
 words,
 Take the mat in your rough embrace,
 425 The *kapa* and the robes.
 He calls vainly to the pillow;
 That is not a man,
 We (the two *kahu*) are the men.
 Thou art not like the twisted *hala*,
 430 Not like the crooked tree *naio*,
 Nor the heavy thick garland of the
 motherless *ahihi*,
 Nor the deep pool trod by the leap of
 the bather,
 Nor the *hinahina* in the wind,
 Bending to lean and to fall,
 435 Not like these, art thou Ku.
 Perhaps like the *ohia*,
 The *lehua* in the very ninth recess of
 forest.
 A tree standing grandly alone in the
 jungle.
 Not like these, art thou Ku.
 440 Not like the fern *ekaha*,
 Not the *ekaha* that grows in the ocean,
 Like the *kiele* in fragrance? like the
 waving leafed *olapa*?
 Like the flower of fragrant grass?
 Falling now hither, now thither so
 easy?
 445 Not like these, art thou Ku.
 Not like the heavy rain shower,
 The shower that brings after it *kehau*,
 Like a vessel of cool water poured out,
 The mountain breeze of Kumomoku,
 450 Bending around to Leleiwi,
 Do you indeed not know it?
 The land breeze that curls you all up
 with the cold,
 The locust blossom opening at Kane-
 hiliikaupae,
 Not like these, art thou Ku.
 455 Not like the sea-weed *lipoa*,
 The *nanue*, food of the fishes,
 The *lipahapaha* of Waimea,
 The moss that hangs to the wood,
 The red crab on the top of Kaala,
 460 Not like these, art thou Ku.
 Not like the *kukui*, the knotty barked
kukui tree,
 Bark cracked all up with the sun,
 Like to a man who always drinks *awa*,
 So the roughness of that *kukui* of
 Lihue,
 465 Not like to Ku.
 Not like to the tree *aalii*,
 The sweet smelling tree *poholua*,
 The *maile* on the hard breathing steep
 of Maai,
 Gently drooping *maile* of Kawiwi,
 470 Not like to Ku.
 Not like the flower of *kokio*,
 The open branched blossom of *ma'o*,
 Waving in the wind at Kupaka,
 Not like to these, art thou Ku.

- 475 Aohe i like i ke ka waa,
I ke ka liu ku ma ka waha,
Ai mai ka mahele he kanaka,
He moku, he au, he aina la,
Aohe i like, Ku,
480 Aohe i like i ka naia,
I kona ihu i kihe i ke kai,
Kona kino i kai o ka mano la,
Aohe i like Ku,
Aohe i like i ke kokii,
485 Ka hapane ai pua lehua,
Ka oo manu i Kaiona la,
Aohe i like, Ku,
Aohe i ka paa,
I ka weke la'o a ke akua,
490 Ka ulu kanu a Kahai,
Oi ole ka oe i ike,
Ka wahine pau mao i ka luna i
Puuakapolei,
Aohe i like i ka wiliwili,
495 Kona hua i kopee ia,
Ka oiwi ona i hee a,
Kona kino i kai o ka nalu la, hee-
nalu,
Aohe i like, Ku,
Aohe i like i na pa a ka makani,
500 E nu ana i ke kuahiwi,
Kakoo ana ka hale o Koolau,
Lawalawa ana o hina i ka makani,
Ka mokoi hoolou a ka lawa ia,
Ka pa o Manaiakalani la,
505 Aohe i like, Ku,
Aohe i like i ka makimaki,
I ka hia loa maka o ka nahele,
Ka makohikohi laalaan,
Ke ea makaulii makaehu,
510 I ehui i ke alo o Kuehu,
I ke ala iki, i ke ala loa,
I ke ala loa e hele ia la la
Aohe i like, Ku,
Aohe i like i ka lau ki,
515 I ka lau ki pala o Nuuanu,
I hehe ia e ka ua e ka makani a
helelei,
Ka laki pala i ka luna i Waahila la,
Aohe i like, Ku,
Aohe i like i ka ua o Waahila,
520 Ia makani anu o Kahaloa,
E lu ana i ka pua kou,
E kui ana a paa ia,
E leia ana i ke kai o Kapua la,
Aohe i like, Ku,
525 Aohe i like i ka manoni ula,
Ma ke kia ula o ka manu la,
Me ka pa lei o ka hala la,
Me ka pua o ke kaa lau kani o Ku
la,
O Ku no ke alii,
475 Not like the one that bails the canoe,
The bailing-oup with its one-sided
mouth,
As from the woman comes forth the
man,
Not like all these, art thou Ku.
480 Not is he like to the porpoise,
With his snout that sneezes the sea,
His body in the sea of the shark,
Not like Ku.
Not like one with the asthma,
485 The wheezy bird that eats the lehua,
The o'o, bird of Kaiona,
Not like to these is Ku.
Not like the stony flats,
With their ghastly glimmering of
mirage,
490 The breadfruit planted by Kahai,
Do you not know it?
The woman with *ma'o*-dyed *pa'u* on
the top of Puuakapolei,
Not like these, art thou Ku.
Not like the tree *wiliwili*,
495 Whose seeds are made into bracelets,
Whose trunk is rode thro' the surf,
Whose body is down, mid the rollers
to ride,
Not like to these, art thou Ku.
Not like the striking of the wind,
500 Soughing over the mountains.
Tying down the houses of Koolau,
Fastened lest they fall by the wind,
The fishing-pole and hook of the
fisherman,
The pearl fish-hook, Manaiakalani,—
505 Not like these, art thou Ku.
Not like the *mamaki*,
The long barked shrub of the forest,
The trimming of bark and of branches,
For the elegant tortoise shell fish-hook
so fine,
510 Light colored placed before Kuehu,
Gradually going from the shore,
Out to the depths of the ocean,—
Not like to these, art thou Ku.
Not like the *ti*-leaf,
515 The ripe yellow *ti* of Muuanu,
Softened by the wind and rain till it
falls,
The yellow *ti*-leaf high up on Waa-
hila,—
Not like to these, art thou Ku.
Not like the rain of Waahila,
520 The cold blast of Kahaloa,
Scattering the blossoms of *kou*,
Strung firmly in garlands,
Worn in (bright) wreaths at the sea
of Kapua,
Not like to these, art thou Ku.
525 Not like the red royal standard,
The bird bright red on the pole,
Like the bundle of garlands of *hala*,
The wreaths on the throne of Ku,—
Ku is King,

- 530 Aohe i like, Ku,
Aohe i like i ka makole,
Ia laau kawai nui,
E hihia ana i ka lihilihi la,
Aohe i like, Ku,
535 Aia ha kou hoa e like ai,
O Keawe, haku o Hawaii la,
He awaawa hoi ko ke kai,
He mananalo hoi ka wai,
540 He welawela hoi ko ka la,
He mahana hoi ko kuu ili,
Ko kuu kane o Nininini ke wai,
O Pulewa la,
Aohe i like, Ku,
545 Aohe i like nei lani,
I ka hoolikelike wale mai,
He kanaka ia, he akua Ku,
He ulele Ku, mai ka lani,
He haole Ku, mai ka lani,
550 He mau kanaka ia eha,
Ewalu hoi nei kanaka,
O Ku, o Lono, o Kane, o Kanaloa,
O Kanemaihaioa Ahuwahine,
O Haihaipua, o ke Kuawalu la,
555 Ua like.
O Kona la ua wela ka papa,
Ua ku ke ehū o ka la,
Ua wela ka hua o Unulau,
O ka lanipili o hooilo,
560 E ae e puka ae ka la,
Ka mana o Ku leo nui,
Haawia mai ai e ka la,
Mahana ai na Alii aus o Kona.
- 530 Not like to these,
Not like the sore-eyed,
That tree dripping with moisture,
Tangled up on the eye-lashes,
Not this like to Ku.
535 Here is thy peer, thine equal,
Keaweikeakahialii o ka moku,
Keawe, lord of Hawaii,
There is bitterness to the sea water,
Fresh and sweet is water,
540 Heat is of the sun,
Warmth is of my skin,
My companion (*kane*) Nininikewai
of Pule—e,
Ku is not like this,
Not this lofty chief.
545 In comparing as you please,
This was a man, but Ku, a god,
He is a messenger sent from heaven,
Ku is a *haole* from Kahiki,
550 There are four of them,
Yes, eight of these men,
Ku and Lono, Kane and Kanaloa,
Kanemakaioa, child of Ahuwahine,
Haihaipua and Kuawalu,
555 These are the peers of Ku.
There is Kona, whose stone floor
burns,
The shimmering heat from the sun
arises,
The site of Unulau is heated,
The rainy heavens of the winter,
560 The sun yonder rises,
Rises by the power of great voiced Ku,
By it the sunshine is given,
Thus are warmed the selfish chiefs
of Kona.

NOTES.

- LINE.
1. Kualii was the messenger. Maui was one of the first-created men, born in Waiānae.
2. Kane and Kanaloa were from Kahiki (foreign gods). They came travelling on the surface of the sea, and first caused plants for the food of man to grow. With Ku and Lono they were the principal gods of Hawaii. Kane is said to have created the first man out of the earth on the sea-shore. Huihōnua, the man, was thus made. Keakahūliani, the first woman, was made from the spirit (*aka*) of the man when asleep.
(*Mōlo*, same root as *moku*.)
3. Kanokahi, said to have sprung from the head, Minerva-like, from Haumea (*he ka lolo ke pū o Haumea*).
4. Malu, the originator of the worship of the gods; also, Kaekae.
5. *Hano*, root of *hoano*, *hanohano*, &c.
6. Hapū, the god who revealed truth to the priest, and the priest, Malu, to the king.
7. The name of the hook which could hook up all the lands—"power of heaven."
8. *Ka'a*, the knot that fastens the hook to the line.
9. Kauiki, the bluff of Hana, on the island of Maui, was the hook.
10. On the summit of Kauiki was the refuge of Hanalakamalama, a woman.
11. *Aia*, a mud-hen. Maui, the son of Hina, rubbed the nose of the *aia* to get fire, and made it red.
12. *Pu*, the back part of the bait. *Haao*, dire, evil.
13. *Lononutakea*, the base of the island foundations.
14. Compare the New Zealand story of Ika a Maui. The hook of Maui drew up the land from under the sea, Hawaii in the one case, and New Zealand in the other.
15. *Malana*, lift to the surface.
16. Hina lived in the sea and spoilt the bait—the *aia*—so that the islands were not drawn together by the fish-hook as Maui wished.
17. The table of Laka, the vast unbroken bottom of the sea, thus broken up into islands and drawn up by the hook. Laka was older than Maui.
18. *Kee*, part of the name Lononutakea, the god of the lower land under the sea.
19. Hawaii is the *ulu*, *makele* referring to the size of the island.
20. *Luachu*, name of an *ulu*. *Pimoe* the same. *Lani*, a common title of the chiefs, referring here to Kualii.

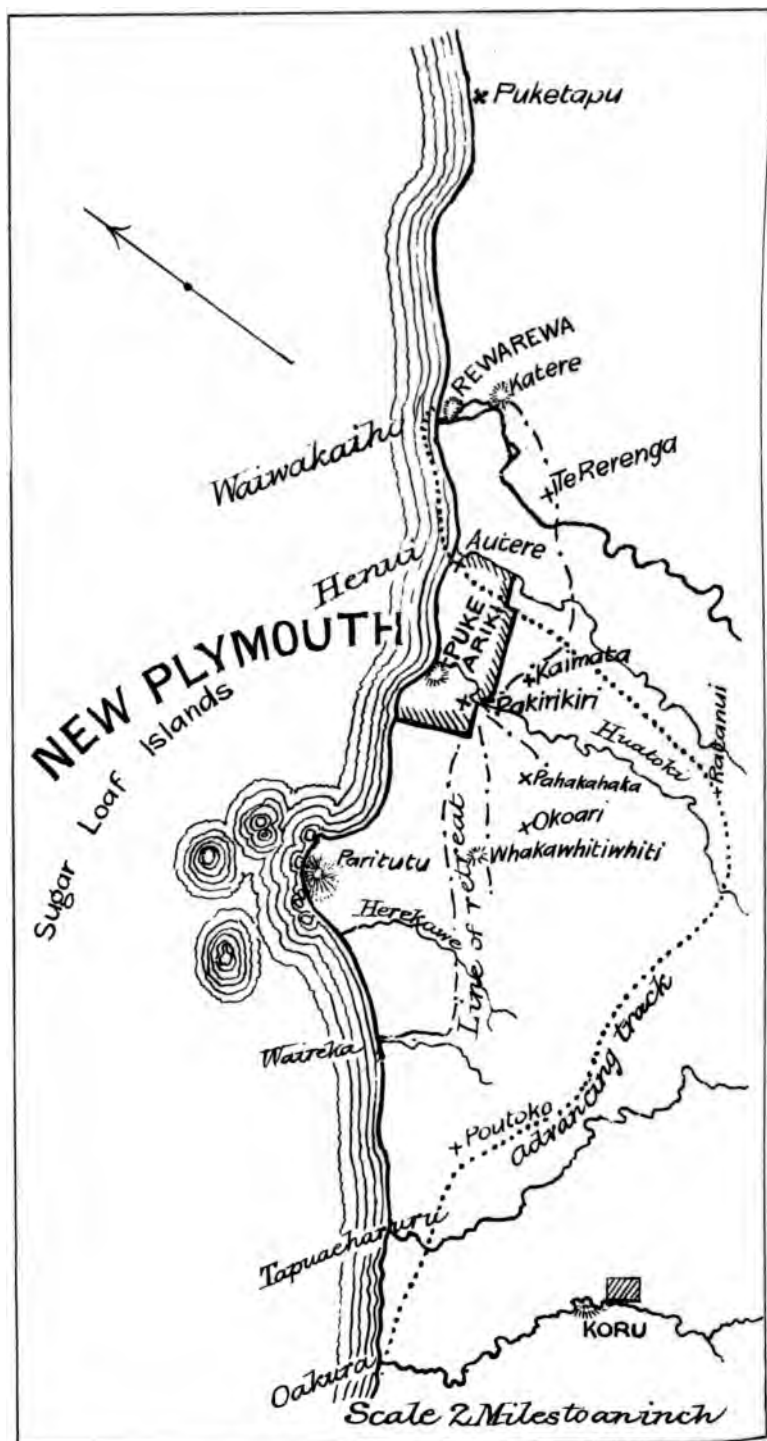
- 22, 23. The first created man and woman (see 2.)
 25 to 68. A genealogy from Iaka to Wakea—of chiefs, probably mythical. A parallel genealogy is given the king under whom all earth and heaven was burnt up.
 71. *Kowik*, a word applied to abundant fruit, oranges, &c.
 75. *Lani paa*, undisputed chieftainship.
 76. *He inoa*, a suitable description.
 77. *Iona*—iliala, *i.e.*, at that point in rank.
 78. *Makalani*, keen edge.
 79. *Kaka'i*—kai hele—*aka* refers to horizon, *mauleka* to the clouds in line.
 Ku—Kualii.
 80. *Kohia*, from *ko*, to draw. The line refers to the apparent variation in the height of the horizon at different times.
 81. The high sea of the months of April and May. *Welehu* began the spring, according to the Oahu nomenclature, *i.e.*, March.
Kaulua, June?
 83. *Makahi*, April, when the worms are abundant.
 84. *Na*—*oia*.
 85. *Potipoti*, a small crab found far out at sea by those foundering in their canoes.
 Kualii is all-destroying like these animals.
 86. *Ala kapoti*, shipwrecked people.
 86. *Niele, nienie, launienie*—a climactic form.
 87. *Kanaka o ka wai*. Ka wai—Kauai.
 88. *Hoahoa*—kiele.
 89. Keolewa, a mountain.
 90. These islands far out at sea.
 94. Kauwili at Hana, a bluff famous as a stronghold in time of war.
 95. *Hono* seems to refer to the even succession of the lines of land in the distance.
 96. *Hopu*, swelling.
 97. *Kala'ina, kala-la-ana*.
 99. *Kuapapa*, applied to a fixed residence or inheritance—*kuapapanui* also refers here to Kualii and his greatness.
 Kaala, the high mountain near Waialua, the ridge running down to the sea at Kaena, suggesting the form of a shark.
 105. Lawalu, to cook in *ti*-leaf.
 Kaena, the north-west point of Oahu—Kahuku, the north point.
 109. Kualii is invited to Kauai.
 113. The *oopa* of Kawaiinui were famed for not swimming away from the hand of the fisher, but even clinging to the skins of persons in the water.
 115. Referring to the *lei*, or garlands of *hala*, pandanus fruit.
 121. Wakea, Kea the god of below—not Wakia the king. (See 19.) *Kahiki* used here in a double sense, as referring not only to foreign lands, but also to the east, *Mihina*, *i.e.*, the coming or rising of the sun—*Mihina*.
 122. *Koloia*, konioia, *i.e.*, the sun is invited. *Kona*, the west, on Hawaii, suggested by the above allusion to the east?
 124. *Papa*, as in line 18.
 125. *Kuhia, kuhia, muo*, the upper portion, the rays pointing upward at sunrise, same word as the budding of plants.
 126. *Maele*, buried in the shadow of evening, while Kona still enjoys the light of sunset.
 130. Olopana, a foreign chief who came to Hawaii and afterwards departed.
 133. *Aloalo*, the receding of the sun far to the south, evidently referring to some voyagers who had been to the north. This is a most remarkable passage of ancient poetry.
 134. Kualii imagined to have visited foreign lands.
 137. Compare the old story of Phaeton. *Kuamoo*, path.
 140. *Pa ia kaua*, we could touch them—they were not gods.
 144-146. Referring to the length of the voyage and the short rations.
 148. Reached Kahiki.
 153. The North Star.
 156. *Pele*, kele or kelekele, muddy.
 158. *Laamaomao*, the Hawaiian Eolus; god that caused the winds.
 159. *Ahe*, breeze. *E colawahine*, a wind from the north, on Kauai.
 161. *Kiu*, a north wind. *Wawaenohu* on Kauai Island.
 163. *Hoolua*, north-west wind; *kona*, south-west wind.
 164. *Aoa*, the west wind, when violent.
 165. In heavy rain, storm and freshets.
 166. *Lononu ku*, the woman that leaped up to the moon from Hana, Maui.
 169. *Wallua*—on Kauai.
 173. *Puana*—*na*, on Hawaii.
 178. The three stars in the belt of Orion were called *na kao*. *Kao* is a long sharp stick like a fid or marlin-spike. Hence *kao*, a goat, from the sharp horns. These three stars were supposed to be sharp points in the heavens, which pierced the clouds and let forth the rain. *Ma iku*, sharp.
 174. *Ke ka'ina*, marching.
 176. *Moea*—referring to the long drifts of rain-cloud. *Kunaloa*, on the road from Waimea to Waipio, on Hawaii.
 177. *Pakakahi*, paka a drop of rain.
 178. *Kananaola*, on this same road which was called *Mahiki*. *Iuki*, pelting merciless.
 179. *Ka*, fall, or cause to fall, *e.g.*, *ka nakelele*, beat down bushes.
 183. *Punohu*, the rain-clouds gathering round a peak, *Kahalalaha*, on Kauai.
 188. *Pokti o ka ua*, the light rain clinging to the woods.
 186. Kauwili, the bluff at Hana.
 187. *Hawewe*, burning in Kaula, Oahu.
 188. A play of children, daring each other at sunset to hold their breath till the sun went down, *i.e.*, disappeared entirely.
 190. Sunrise, seen through the bushes, compared to a net (*kike*) full of *lahua* blossoms.
 201. *Miua*, the calm in the lee of the land.
 202. *Lawa*—*lawe la*.
 203. *Kiki*, the stiff method of dressing the hair called *keho-pukai*—the recent elevated style of "waterfall," *oho*—*lawoho*.

204. *Kai Ika*, the sea in the hollows on the rocks.
 205. *Kai Ioa*, salt water of the open sea.
 206. *Lelo*, bleached from the blackness into a reddish-brown. *Kai Ika*, foaming sea, behind the breakers.
 207. *Kuhina*, rich.
 211. *Palani*, a kind of strong-tasting fish.
 212. *Kahalos*, at Waikiki; the localities mentioned here follow one another along the coast from Waikiki to Ewa.
 207. A play of words; the double use of *kai* for salt water and for gravy suggesting these five lines—207-211.
 213. *Kohana*, naked; *Mamala*, the entrance to Honolulu harbour. The natives often travelled along the reef, especially in time of war, to avoid their enemies on the land, and coming to the break in the reef at *Malama*, were obliged to swim across.
 216. *Kaha*, to move sideways, as when a horse shies off.
 217. *Ka ana*, the *ka* a scoopnet.
 218. A small crab, *alamiti*.
 219. *Awala*, many bays. *Kee*, crooked. All travellers have noticed the harbour of Ewa—Pearl Harbour.
 220. *Puhi*, calm from the blowing of chewed *kukui* over its surface—spreading the oil over the sea.
 222. *Laakona*, the chief of Ewa. Several lands called Ewa.
 223. A title of Kualii.
 224. *Apukapuka*, many-coloured. These localities are on the north-east coast of Oahu.
 226. *Ohaika*, applied to the fisherman lifting his head up after looking down as he fished.
 227. *Aei*, curving.
 228. *Ahiu*, a fish.
 229. *Kaai o Paao*, another name for *Kaiahinalii*, the flood; also called *kai a ka ahiu manu*—birds lost all their feathers in the flood.
 233. *Hiva*, applied to what is sacred and hidden, *hiwahiwa*. *Ihea*—*Iheia*.
 232. *Kona*, a term for the lower regions of the earth.
 233. The different parts of an old Hawaiian stone adze.
 234. *Hoa*, to wind around in order to fasten. *Lanailana*, to bind; compare the same term for a spider.
 237. *Kuee-ku*—kaawale. *Opua*, lines of cloud over the sea. *Mahaleasa*, the place off the east point of Hawaii where the trade-wind divides and becomes an east wind down the coast of Hamakua, and N.N.E. down that of Puna.
 239. At Hilo.
 240. The long days of summer marked by steady trades.
 241. *Ka make a ka ua*, the suffering occasioned by the rain.
 243. *Hakotoo*, strive, struggle.
 244. *Puukahonua*, an ancient personage.
 247. This and the succeeding lines are a succession of names with a double meaning, a sort of personification exceedingly difficult to understand. *Nauapaka*, a thick-leaved shrub growing where the salt spray falls, also a proper name.
 249. *Hootipo*, to make love to.
 250. *Eua* is the glow on the sky over the fire, or preceding sunrise—applied here to the previously mentioned love. *Anaia*, knocked down, crushed down.
 251. *Mehepa'aoa*, double allusion, compares the love to the close hanging of the ornament *palaea* around the neck. This was a royal ornament made of ivory or whale's tooth=*nipo palaea*.
 252. *Oloha*, calm and broad. *Manua*, a priest who had power to do this.
 253. The progress of love is compared to the progress of a *tapu* (sacred day), when the people in perfect silence marched through the *heiau*, and prostrated themselves, not daring to stir for fear of death. *Kai-honua*, great march or procession. *Kulanipipili*, sacred part of *heiau*.
 254. *Lantipipili*, refers to holding of breath. *Lantoaka*, the talking of the priests alone.
 255. *Lantilahuli*, the sacredness began to break up, and *Omealani*, the storm clears up, i.e., the sacred scene closes.
 256. *Lono-hekili*, the god Lono is thundering.
 257. *Nakolo*, means to rumble along. *Ilohi*, a word referring to the loathing of food by pregnant women. Applied here to the disturbed state of the sea in a storm.
 258. *Owaia*, a play on a proper name of a king. *Hikapoloa*, a wicked king who killed his nephews; his evil deeds compared to the darkness suggested by the word *po* in his name.
 259. *Kane*, on the contrary, beneficent and good.
 260. *Kaneimakaikaua*, a god skilful in all kinds of work, and so a title to anyone who was ready at anything. *Ahulu*, a god, name introduced here from its resemblance in sound to the succeeding *anahulu*.
 261. *Anahulu*, used for ten, as we say "a dozen" for twelve. The writer of the song was with Kualii for this length of time.
 262. *Pata*, the pearl fish-hook used for bonito, or *aku*. *Kapaa*, a land in Kohala, name used here with allusion to its meaning as denoting a strong ready man, viz., Kualii.
 263. The men of *Wawa*, i.e., awkward men, *hawawa*. *Kapua* is at the north point of Kohala. An unskilful fisherman in trying to weather the point and keep along with the fleet of canoes would often be obliged to put in there and give up—hence the old saying "Kau i Kapua ka auwaa *panana* *panana*=*hawawa*. A saying frequently quoted now-a-days. There is also a similar *Kapua* at Waikiki.
 265. A double allusion to the proper name *Kukuipahu*, a place at Kohala; a great torch, also called *lamai*.
 267. *Iuu*, a sea urchin used for food, found at Puako, Hawaii.
 269. *Haka uliki*, the rude ladder fixed on the precipitous coast for the use of fishermen and bird-catchers. *Nuoloto*, a pali at Kaula, on the north-west coast. These comparisons all refer to Kualii.
 271. *Kiaita*, catching birds with a pole, at the end of which was either bird-lime or a noose. The islet of Lohua, near Nihaui, was a great variety of birds, the *o'u* being especially sought after there.
 272. Ridiculing unskilful bird-catchers, who *ku hoo'a*, stand still and gaze, stare. N.B.—The double meaning of these proper names.
 278. A voyager.
 276. A *luna*, upper jaw, *wahine* is a *lalo*. *Paepeamanaku* was also the name of a place for all refuse matter.

377. *Naenae*, also the name of a plant called "pewter sword," and resembling the "silver sword" of the mountain.
378. *Hinihini* and *pololei*, insects that sing in the mountain woods.
379. *Was mua*, the front seat of honour on a canoe.
380. The deep gorge on north side of Molokai, near Pelekunu, said to be made by Kana, the god.
- 384-390. The allusions in these lines to something stormy—pregnancy and rage, in contrast to the succeeding comparison of Ku to the calm sea.
390. *Ihoo*, *Iho*; *malomalo*, *malino*.
391. *Kai ee*, rising sea. *Na ku*, the nights of the first quarter of the moon called *ku*, when the tides are highest.
392. *Kewan* in Puna, and the road through the woods of that region being very muddy, the poet is led off into reflections thereupon.
395. *Hokeo*, a deep straight-sided calabash, to which the deep-cut and muddy path is compared.
398. *Mahiki*, the road through the woods from Waimea to Waipio; very muddy.
399. Another proper name with a meaning, one of those provoking double entendres so common in this string of allusions with which one's patience is about exhausted.
404. Another of the same, name of a woman alluding, however, to a paddle (*kapeau*), to turn the paddle from one side of the canoe to the other.
405. *Ukinohomohu* refers to the simultaneous bending of the rowers to their tasks.
406. *Ukinopioptio*, the steerers in the stern of the canoe. *Moakuaalono*, the rushing up of the wave is compared to the rushing up of a game-cock to fight.
407. *Ka ale*, a wave running up to a point as in a chop sea. *Ale-ohu*, that breaks on its crest and subsides. *Halo*, to look in a peculiar manner.
410. *Hulakeaeae* &c., all terms applied to shivering with cold. *No lohohu*, the crawling on the skin of shivering.
412. *Kai-epokahi*, the sea nearer the shore where the waves grow less.
413. Coming to shore, a dry malo is put on.
415. Compares the effect of Ku's appearance in war upon his enemies to the crushing down of the stone arch of an *awa*, or oven.
- 416-418. Ku compared to a bird-catcher watching the flowers where he has prepared his snare for the birds—*lahui pua* o lalo, the crowd, common herd. *Haili* at Hilo.
- 419-420. Another comparison, *Palahaa*, in Kau, flowers, as symbols of love, thrown into the sea in Puna were carried by the current to Palahaa, where the loved one awaited their coming to the shore.
421. The effect of the slaughter by Kuali—*the people are killed and ghosts come in their places*. *Apua*, an uninhabited land on the Kau boundary of Puna.
423. The effect of the slaughter.
425. *Papa o hukalea*, a vast expanse of sun-scorched lava—*pahoehoe* in *Apua*. "Make ka iole i Apua," even the mice killed by the heat.
426. *Uluhi*, the name of a kapu of Kuali, otherwise called *leathesee*. The victims of this kapu, *i.e.*, those who broke it, were held in the surf till drowned, and then burnt with fire. *Mathea*, the name of a mysterious visitor of ancient time from the heavens, also his wife, *Kahakapolani*. This name has a double meaning, *haka*, the frame upon which the kapa, wearing apparel, was thrown; and *polani*, a sacred shrine or retreat in the inner recesses of royal habitations.
427. *Kaukano*, *ano* the terror or fear inspired by great sanctity or sacredness.
429. *Wawa*—*walaan*.
430. *Ina'ina*, preceding travail, the succeeding terms all apply to the throes of child-birth, to which the storm in *Hanalealele* (November) is compared.
434. The *maua* is a very wet, soggy wood, that will not burn.
435. *Awas*, an insect that sings at night in deep dark woods. *Kuwala*, applied to inaccessible remote regions of mountains.
437. The above comparisons all refer to this battle, which was fought by Ku, near Lihue, to the left as one rides over the plains to *Waialua*.
447. The word *mauau* in the composition of this long name—*molowa*.
448. The original meaning of *Pule*—*e* to talk at random as if uttering a prayer.
449. Carrying out the double meaning of *pule*—*e* and referring to the vain prayer, "behind the back of the god," *i.e.*, unheard, the whole reference to those who were vanquished.
450. *Lala ala*, refers to all good gifts, rewards (*uku*) of those who are *lono* (who hear). *Lono*, to hear uncertainly, as a report.
451. *Kona* once included *Ewa* and *Lihue*, as facing to the south.
452. *Maunaua* is the name of a locality where the following incident took place:—*Kulaia*, the chief of *Waianae*, came with his forces to meet Kuali on the battle-ground above mentioned. His *kahu*, previously forewarned, told him when in coming to battle he should find a knotted *ti*-leaf in the road he would know he was in danger, and surrounded by an ambush which would cut off his whole force. On finding this knotted *ti*-leaf, he began and chanted this *mele* from beginning to end, to the honour of Ku. All on both sides lay down in reverence. Ku gave the signal of reconciliation, and the slaughter was prevented.
454. *Haailio*, the father of Kuali; *pua*, a term used for one of noble birth; *Ulu*, his name, "grow."
455. *Hau'na*—*hahanu ana*. *Awi*, the epithet applied to Kuali's military scourgings of his enemies.
456. *Kikomo*=*komo pu*, *kakua*=*kokua*, *laau*, refers to the weapons.
457. *Ahuula*, all the feather robes, capes and cloaks come under this title. *Halekea*, the adjective applied to the yellow ones. Sometimes two or three yards in length. The *mamo* said to be almost all yellow, not like the *o-o*, having but three bunches of feathers.
458. *Ka wela o ka ua* may refer either to the rainbow, or to showers lit up by the evening sunlight, or any special illumination of vapour in the heavens, to which the warriors in their bright cloaks are compared.
459. *Kaukahi Hale*, the name of the royal residence of Kuali. *Ka la*, the day set apart for display.
460. The *mamane*, a mountain acacia, is said to turn like the autumn woods of America. The blossom is abundant, of a rich yellow.
461. *Koale*, a hard scrubby species of *koa*, used for weapons of war.
462. *Piti ka ike*, denotes the art of dodging the spear, and at the same time catching it in the hand or under the arm, for which the ancient warriors were renowned.
463. The flexible stem of the *maile* was used for spears.
464. *Kakala*, threatening towering *Maihiwa*, off *Waikiki*.

365. *Panis*—pania, the waters stopped, i.e. the forces of the enemy are checked.
 366. There they burst forth and were slain.
 367. The first of the vanquished.
 368. The discomfiture, like a land-slide.
 370. The vanquished asked for quarter, like a man in Hilo, overwhelmed with rain from the direction of Puna, begs for a cessation. So the Waianae chief mentioned above begs Kualii for quarter.
 372. *Kui ha lono*, oft-repeated tidings; striking one like waves. Haalilo, Kualii's father.
 375. The vanquished chief, a branch of the same race.
 377. Of the other side.
 378. *Ila*, originally a mole or dark spot on the skin; these spots among the Hawaiian were as signs, as among fortune tellers of other countries. *Maawae*, here the pit of the stomach, as a seat of emotion, Kane, i.e., Kualii.
 380. *Malanae*, a wind from the sea at Kailua, Oahu; also applied to other fair north-east winds.
 381. Niheu, a chief and ancestor of Kualii, remarkable for his small size and yet great strength. It is said that with his brother, Kara, they fought a battle at Molokai, and treading violently a hill on the sea-coast, the fragments flew off in the shape of small islets, which now stand in the sea near Pelekunu.
 383. *Me'e* has a peculiar use; anything remarkable is mee, but the phrase is as follows:—"He mee kela no ka i'a nui." A wonderful example of a great fish. "He mee keia no ke alii akamai," &c.
 384. *Pu*—hipuu.
 385. *Olapa*, to throw about—the brandishing before fighting Oniu.
 386. That is, his enemies' spear is caught in the folds of his (Ku's) kapa. *Laulau*, to bind up.
 387. *Lilo* is a play on the word Haalilo, the transfer of power to his son Ku.
 388. The waving of the leaves in the wind compared to beckoning.
 389. *Oa*, so many as to be confused.
 390. *Make noau*, partly dead. Makalii, the name of a month.
 393. *O lalo*, the surf of Waialua below, heard from upon the high lands above.
 396. *Kupukupu*, a fragrant fine-leaved plant. *Kauweue*, the covering of a Hawaiian oven.
 405. *Lulukia*, binding, also sealing.
 406. The spear called by the same name as the rafter of a house.
 409. That is, destroying piece meal his enemies.
 413. *Awa*, making legs.
 415. *Ualo*, to call to one in the distance.
 416, 420. The kahuna of the opposing side is calling to Ku to be merciful. See story above.
 419. Words.
 422. Ku is urged to spare his wrath at home.
 423. *Aho*, the small sticks of the house.
 424. *Ka'awa*, to embrace.
 428. A change in the style here and subject. A series of comparisons here follows.
 430. *Naio*, "bastard sandal-wood" of Hawaii.
 431. A white-fringed flower in Nuanu.
 432. *Keekohia*—keehi is.
 433. *Hinahina*, a plant with fine grey foliage.
 437. *Wao*, a remote place.
 438. *Hao wale* is applied to great trees standing alone in the ferns.
 440. *Ekaha*, a peculiar fern with an entire leaf.
 441. A sea fern, it resembles it.
 447. *Kehau*, the mountain breeze coming down at night in clear calm weather.
 449, 450. These localities near Puuloa, Ewa, a place where the land breezes are said to be peculiarly cold.
 455. *Lipoa*, a fragrant kind of seaweed and favourite article of food.
 459. There is said to be a pond on the summit of Kaala, in which is found a fresh-water crab.
 463. The effect of drinking awa is to crack the skin.
 468. *Hoe*, the peculiar whistle uttered by Hawaiians when climbing a pali.
 469. *Kuluhea*, lazily drooping. *Maoi* in Waianae.
 476. The gourd used for baling was cut out on the side.
 477. Some philosophy here.







THE CAPTURE OF THE REWAREWA PA, BY A *TAUA* OF THE TARANAKI TRIBE.

BY W. H. SKINNER.

THE Rewarewa *pa* stands at the mouth of the Waiwakailho river, which falls into the sea about two miles north of New Plymouth, West Coast, New Zealand. The *pa* was situated on the north bank of the river, between a bend immediately inside the mouth and the sea, and at the time of this story—early in this century, or about 80 or 90 years ago (1805-10)—was occupied by the Ngati-tawirikura, a subdivision of the Ngamotu *hapu* of the great Atiawa tribe.

Before relating the storming of this stronghold, it will be necessary to give a short account of the action that led up to this event, and which was the direct cause of the terrible revenge measured out to the inhabitants of the Rewarewa *pa*.

The people of Rewarewa, combined with those of the great Puketapu *pa*—the chief stronghold of the powerful Puketapu *hapu* of the same Atiawa tribe—in all from 800 to 1,000 warriors, had some time previously made a raid on the Taranaki tribe, attacking and capturing the then celebrated fighting *pa* of Koru. This *pa* probably takes its name from *Koru*, a bend or fold, as it is built on a deep bend of the Oakura river, just below the present township of Koru—which is named after the *pa*. It is situated about nine miles south of New Plymouth, and is a favourite resort for picnics at the present time. The old fort is approached by crossing a most picturesque suspension bridge, which spans the rocky bed of the Oakura beneath the wooded slopes of the now deserted stronghold. The whole of the *pa* and its outworks are now covered with a dense growth of *karaka*, *rewarewa*, *ngaio* and other native shrubs, and on my last visit was in an almost perfect state of preservation, excepting of course, the palisading which has decayed. Koru is unique amongst old Maori strongholds in the Taranaki district, in the kind of protective works adopted; the walls are all built up with rubble work, the stones for which were obtained from the bed of the Oakura which flows immediately beneath. These stone walls—or rather walls faced with stone—run up in some places to a height of fifteen feet, and all the minor outworks are faced with stone in the same manner.

After the capture of this *pa*¹ by Te Atiawa, and when all the

1. Tumakuru and Mona were chiefs of the Koru *pa* at this time. In this affair the former is said to have killed two Atiawas with one thrust of his *tao*, or double-pointed spear, or by a right-and-left thrust. Tumakuru made good his escape, but Mona was killed in a hand-to-hand fight by the *taiaha* of one of the Atiawas.

fighting was over, feasting and the recounting of deeds of valour and daring as a matter of course followed; then it was that a great dispute took place between the two *hapus*. It so happened that the contingent from Rewarewa consisted almost exclusively of chiefs, and several of these were chiefs of high rank in the Atiawa tribe. The Puketapu men on the other hand, though outnumbering their friends by two to one, contained few men of high rank among them; the greater part were men of no rank or standing in Maori eyes. The aristocratic contingent from Rewarewa taunted their friends of low degree from Puketapu, with only playing a secondary part in the affair of Koru, they intimated that they were there picking the bones of an enemy who, had it not been for the particular prowess of the Rewarewa people, would have been eating them—the lowly men of Puketapu, instead—in fact they took all the credit to themselves leaving none for the brave fellows of Puketapu. The Puketapu men withdrew to their homes—(the country round about what is now known as the Bell Block)—very *pouri*, to bide their time for taking *utu* for the insulting swagger of their Rewarewa kin; an opportunity was not long wanting.

At this time the country in and around the present site of New Plymouth, was constantly being overrun by war parties of the Taranaki and Atiawa. Originally the boundary between these two tribes was the Mangaoraka river—six or seven miles to the north of New Plymouth—but in course of years the Atiawa had driven their neighbours further and further to the south, and at the time of this story the line of demarcation between these two hostile tribes was fixed about the base of Paritutu, the highest of the Sugar Loaves, about two miles to the south of New Plymouth. Evidence of the Taranaki occupation of this debatable strip of country is to be seen on every hand; a few of their principal strongholds may be mentioned: Pukaka, immediately at the back of St. Mary's Church, New Plymouth, and now known as Marsland Hill; the top of this great *pa* was afterwards levelled off for military purposes, and during the Maori wars of 1860-3 was the head quarters of the Imperial forces in this part of New Zealand; Pukiekie, just to the south of the last-named *pa*, in Victoria Park; Wharepapa, or Fort Niger; Mataitonga, or Fort Murray, both in the town of New Plymouth, and both used during the Maori war in 1860-5, as military stations; Pukehe, now known as the Mission Hill near the breakwater; Okoari, just at the back of the late Mr. Peter Elliot's farm house, Westown; Whakawhiti-whiti in the same neighbourhoo, besides a number of others.

The Taranaki tribe, smarting under the slaughter at Koru, determined to have *utu* for their fallen chiefs, and soon after a *taua*, or war party, set out for the Rewarewa *pa* for this purpose. This *taua* numbering about 2,000 in all, struck into the bush about the Tapuae or Poutoko,¹ and kept along inland so as to avoid observance by the Atiawa in the Pahakahaka² Fort, and stragglers from Pukeariki.³ They seem to have turned down towards the beach near Ratanui,⁴ passing through the upper end of what is now called "Brooklands," on to the present line of the Avenue road, striking the beach at

1. Tapuae, a small river which falls into the sea about seven miles south of New Plymouth. Poutoko, on the high ground above the valley of Tapuae, towards New Plymouth.

2. Pahakahaka; this *pa* is near "Woodleigh," and is cut through by the Frankley Road.

3. Pukeariki, Mount Elliot, formerly the Signal Station for the Port of New Plymouth, now partly cut away to make room for the Railway Station.

4. Ratanui, formerly Major Brown's farm on the Carrington Road. [? Is this a *bond fide* Maori name, was it not so named by Major Brown from the great *rats* growing on the hill there?—EDITORS.]

Autere—Major Brown's present residence at the mouth of the Henui River. They must have kept under cover near here for a day—they certainly would have been seen and the alarm given, had they ventured on to the beach in the daylight. At this time the country was covered with a dense growth of *karaka*, *ngaio*, fern trees, and such like scrub, affording splendid cover for marauding parties of natives. The story goes that they came on to the beach before dawn, and hurried along, crossing the Henui river and reached the mouth of the Waiwakaiho river just before daybreak. They crossed the river and crept stealthily towards the *pa*, the doomed inmates, all unconscious of the vicinity of their old foes, slept on. A halt was called, and Korohehea,¹ a chief of high rank in the Taranaki tribe, advanced alone in the grey dawn to spy out the strength of the enemy's fortifications. He had almost made the circuit of the *pa*, in vain searching for a weak spot, for the works were in good order and the palisading of the best and strongest workmanship. Presently he came to the gateway, and cautiously approaching, he saw that the watchman was not at his post, so quietly and deftly undoing the fastenings he slid back the heavy piece of wood in the gateway and then, shouting the war-cry of his tribe, he gave the signal for the onslaught; but before his companions reached him, he had to defend his life in a fierce hand-to-hand fight with the inmates of the Rewarewa *pa* who were now making frantic efforts to regain the gateway. Korohehea stood his ground bravely, and killed three chiefs with his own good spear before he was killed himself with a blow from a *mere*. A desperate hand-to-hand fight ensued, but the Taranaki *taua* outnumbered the Atiawa at all points, and a dreadful slaughter followed.² The Rewarewa people were caught in a trap; the attack had been made along the sea and eastern fronts, and the inmates of the *pa* were driven back on to the cliff overhanging the Waiwakaiho river; there the dead lay literally in heaps. Two of the principal chiefs Te Puni and Rawakitu³ made a bold stroke for liberty, plunging headlong from the cliff into the river below, and rising safely to the surface, they struck out for the far side of the stream, which having reached, they ran across the sand-hills and came on to the beach between the Henui and Waiwakaiho rivers. Running for bare life, they soon reached Pukeariki; here they told their sad story and called on friends and relatives to avenge their loss. It was at once decided to carry out the request—if possible. Messengers were sent off to Puketapu, appointing the following morning as the time for the combined attack on their enemies, now in occupation of the Rewarewa *pa*. Other messengers were sent to the Ngati-tama in the north—the great fighting *hapu* of the Atiawa tribe, asking immediate help. Meantime,

1. Korohehea was the *tupuna*, or grandfather of Te Kahui, the well-known chief of Rahotu, near Opunake, and also a near relative of Wiremu Kingi Matakatea, one of the principal chiefs of the Taranaki tribe, whose old *pa*—successfully defended by him against the Waikato tribes—was Te Namu, Opunake. Wiremu Kingi in 1834 saved Mrs. Guard and her two children from being murdered when the "Harriett" was wrecked at the mouth of the Okahu river, a few miles south of Cape Egmont; and again in August, 1862, protected and brought safely through the enemy's country, the passengers and crew of the "Lord Worsley," when that steamer was wrecked in Te Namu Bay, Opunake. W. Kingi died in February, 1893, at a very advanced age.

2. There were three chiefs of very high rank in the Atiawa tribe killed here:—Berewha-i-te-rangi, the father of Te Puni was one of them.—See Sir G. Gray's *Polynesian Mythology*, pp. 300.

3. Te Puni and Rawakitu. These chiefs afterwards led their *hapu* in the migration south, occupying what is now the site of the City of Wellington.—See *Journal of the Polynesian Society*, Vol. I., p. 88. Te Puni, at this time was a young man of from 25 to 30 years of age. When the Europeans first came to Wellington in 1840, Te Puni's age was estimated at 60 years; this would make the date of the capture of the Rewarewa somewhere between the years 1808-10. Other information is to the effect that this event occurred many years prior to the sailing of Te Pehi for England in a whaler in 1826.—See *New Zealanders*, p. 317.

things were brisk in the captured *pa*; between two and three hundred bodies lay stretched out in the *marae* of the fort; the place was one great shamble. In the words of my informant—Heta Te Kauri of Puketotara—"they were piled up in great heaps like dead sheep," whilst active preparations were being made for the feast that was to follow.

A few of the Atiawa that had escaped the general slaughter, made their way to Puketapu; upon hearing the tidings the great war trumpet was sounded, and the whole *hapu* were soon gathered into the *pa*, and everything made ready to repel an attack. Later on in the day the emissaries from Pukeariki reached Puketapu, with their scheme for a combined attack as mentioned before. A counsel of the whole of the inmates of the *pa* was called, and it was then decided that no help should be given, or revenge taken—at least for the present—for the capture and slaughter at the Rewarewa *pa*; for said they, "are not these the boasters who said we were of no account, common fellows, not *toas* (warriors) like them, where is the bravery they boasted about when we stormed Koru? that bravery which they said belonged only to them, the *rungitaras* of the Rewarewa. This is our *utu* for their insults." So they remained quietly in their *pa*, whilst the feasting of their hereditary enemy on the bodies of their own tribesmen went merrily on. In this way did the men of Puketapu get *utu* for the insults heaped on them by the Rewarewa chiefs, after the capture of Koru.

As mentioned before, the Rewarewa *pa* was stormed just before the dawn, and later on in the day, the Taranaki *taua* moved inland and took up a position at Wananga-nanga, now called Katere-ki-te-Moana—the rise seaward of Devon road at the top of what is now called Mangaone Hill. The change of names was made at the time of the purchase of the Hua and Waiwa-kaiho block about 1844 or 1845; the owners refused to sell this portion of the block. The word denotes "let it float away to sea," or "float it out to sea," hence the name "Katere Moana." There a great cannibal feast was held lasting some days, at the end of which time all that remained of their victims was carefully baked, and then packed away in *calabashes* after the manner of what we call "potted meat." Certain bones also of the higher chiefs were—after being carefully picked and scraped—packed away in their *pikau*s and taken with them for future domestic use, such as combs, flutes, fish-hooks, ornaments, etc. They were so elated with their late victory that it was decided to surprise Pukeariki on their homeward march. Everything being in readiness, they left Katere soon after midnight, timing themselves to reach Pukeariki just before dawn—the favourite time for Maori attacks. Keeping the Waiwakaiho Flat on their right, this great *taua*, now increased in numbers by the captives from Rewarewa, passed on through Te Rerenga, or what is now the Glenarvon Estate, keeping on the high ground just at the back of the homestead, thence down into the Waiwakaiho valley, crossing the river just below the deep pool used for swimming matches at picnic times, then up the western slope, and on to Puke-o-ti-pua, now known as Shuttleworth's Hill. Crossing the Mangorei road—Hospital road—just seaward of Mr. Campbell's residence, they passed on through Mrs. Randolph Smith's farm and over the Henui stream, over Puketarata, into Sole Bros. farm, over the present line of

the Avenue road, passing through Hawehawe, close in front of Mr. J. C. George's residence into the Kaimata¹ clearing, now the site of the homestead on Brooklands. From here they went down across the Pukekura² stream, about the upper end of the Recreation Grounds, passing through Tarakete, or Gilbert's farm, and coming on to the Carrington road, at its junction with the Mill road, thence down the spur on which the Mill road now runs towards the Huatoki river. A halt was called on the brow of the hill, and after a short *korero*—talk—400 or 500 men were sent on as an advance guard to break a track through the dense fern and scrub, and make good the crossing of the Huatoki; this party consisted of common men only—privates, as my informant put it—the chiefs remained with the main body on the hill.

We will now leave the advancing *taua* for a short time, to see how things are going on at Pukeariki and its neighbourhood. When it became known that the enemy had captured the Rewarewa *pa*, all the outlying forts were abandoned and the *hapu* concentrated within Pukeariki *pa*. The outworks of this great fort extended from the junction of Queen and St. Aubyn streets (town of New Plymouth) as its north-west corner, to the present site of the Town Hall as its south-east corner, and thence seaward to, and embracing what is now the passenger platform at the Railway Station—the hill here has been cut away for Railway purposes. The inland face of the entrenchments are still to be traced for a great part of their length. Within these lines, what remained of the *hapu* had gathered. On the refusal of the Puketapu *hapu* to assist in a combined attack on the Taranaki people, fears were expressed that the enemy would attack Pukeariki, the inmates of which were numerically much weaker than the *taua*. Accordingly an appeal for help was sent off immediately to the Ngati-tama, another *hapu* or subdivision of the Atiawa tribe,³ and who were renowned throughout the land as great *toas*. This *hapu* occupied the country between Titoki, two miles south of Pukearuhe, and Mohakatino, two miles south of Mokau—a narrow strip of very fertile coast land, which fairly bristles with the remains of old *pas*, for the most part posted on precipitous crags, whose bases are washed by the waves of the Tasman sea. Some of the more celebrated *pas* of this great fighting *hapu* may be mentioned, viz:—Otumatua, Pukearuhe—later, the scene of the murder of the Rev. John Whitely—Katikatiaka, Patangata, an island—at highwater—at the mouth of the Tongaporutu river, and the home of Taringakuri⁴ or “He of the Dog's ears”—a celebrity of these parts; Omaha, cut off from the main land by the labour of its inhabitants, and last but most important of them all, Te Kawau, an island—at high water—about two miles south of the Mohakatino river. This was the key of the whole coast, and around which many a desperate fight had taken place between the Ngati-tama, and the powerful Ngati-maniapoto tribes, their neighbours on the north. In times of danger, signal fires were lighted on this impregnable outpost, giving warning along

1. Kaimata, now Brooklands, once the residence of the late Captain Henry King, now occupied by Mr. Newton King.

2. Pukekura, name of the stream running through the Recreation Grounds, which joins the Huatoki river at Pitawa, just above Carrington road Railway bridge.

3. Ngati-tama, although intimately connected with Te Atiawa tribe, at the same time trace their descent and their name from a different migration to that of Te Atiawa.—EDITH

4. Taringakuri, or Te Kaeae.—See Vol. I., p. 86, *Journal of the Polynesian Society*. Kuri died in Wellington, 8th October, 1871, at a very advanced age.

the coast of the vicinity of the enemy, and on the approach of daylight reinforcements were poured in from all the *pas* mentioned above. It was not until Ngati-tama had almost all left their country for the south, by the numerous *hekes*, so graphically described by Mr. Shand in previous volumes of this *Journal*, that it fell into the hands of their ancestral enemies to the north.

But to return to our story. The Ngati-tamas decided at once to send help to their tribesmen; 800 *toas*, or warriors, were quickly assembled in the vicinity of the Tongaporutu river, and this war-party is said to have covered the distance between there and Pukeariki—about 40 miles—in five hours. It was a night march, made so that the enemy should not know of the reinforcements coming into Pukeariki, and so timed that the flowing tide would before daybreak, effectually wash out all traces of a large body of men having passed along the beaches to the southward.

We will now turn our attention to the advancing Taranaki *taua*, whom we left breaking a track through the dense growth down into the Huatoki Valley. As mentioned before, the main body stayed on the brow of the hill overlooking the valley, waiting until the track should be opened out down to the river. It was now getting on towards day-dawn—"the time of the calling of the birds," as the Maoris poetically term it—and the chiefs, fearing the daylight would be upon them before they could reach Pukeariki, and becoming impatient of delay, one of them unguardedly called out to the advance party, now well down the hill, to push on. In the stillness of the early morn, this was heard by one of the Ngati-awa scouts on Pukaka, who immediately gave the alarm to the inmates of Pukeariki. Prompt action was at once taken, and a plan arranged to surprise the approaching *taua*. About 400 of the best fighting men filed out quietly, and passed along what is now Brougham street (New Plymouth) up the spur between the Huatoki river and the Mahoe stream.¹ At a spot called Mawera—junction of Powderham and Brougham streets—they turned slightly to their right, passing through Putataua, the present site of St. Mary's Parsonage garden, and took up a position on the seaward face of the rise upon which the residence of Mr. W. D. Webster now stands. Here they decided to await their foes, as from this vantage ground they could overlook the slope down to the River Huatoki, and watch every movement of the Taranakis, who could now be plainly heard approaching straight for the rise, behind which they were concealed. The Atiawa of Pukeariki seeing their opportunity, divided their party into two, forming a well laid ambushade, a practice in which the Maoris were acknowledged masters. The advance party of the Taranakis, was now almost in their midst; the wily Atiawa lay crouched in the fern at either hand, awaiting the pre-arranged signal for the onslaught; their foes were now well into the net, but still the signal was delayed, and it was not until the head of the Taranaki column had passed through and beyond the ambushade that their leader thought fit to give the signal. And now with a blood-curdling yell, Koronera² sprang into the air, and *mere* in hand, gave vent to the truly awful

1. Pukaka; Marsland Hill. Huatoki; small river running through New Plymouth, and crossing main street of town alongside the Railway line. Mahoe; a small stream, one of the branches of which took its rise near the junction of Brougham and Powderham streets; this stream joined the Mangaotuku, just about where the Criterion Hotel now stands.

2. Koronera died about fifteen years ago at a very advanced age, and was buried at Puketotara. His chief of Pukeariki was Rangitapi-rua. Koronera was the fighting chief of this sub-
n of the hapu.

notes of the war-dance. As one man his 400 followers answered back his cry, and then fell on their enemies from both sides at once, who completely taken by surprise, had no time to rally and form up in the narrow track, and were struck down as they stood. Those in the rear seeing what had happened to the advance guard, and thinking the Atiawa were far more numerous than really was the case, were seized with a panic, and broke and fled down the slope at the back of where the Windsor Castle Hotel¹ stood, and Mr. Andrew Morton's garden to the river. Meeting on their way, the advance of the main body, a dreadful scene ensued, the river with its steep banks cut off all hope of a hasty retreat along the way they had come, and the under-growth around was so dense that they could not escape in any numbers to the right or left. The panic-stricken advance party, pressed back by sheer weight of numbers those who had reached the seaward bank of the stream, and who were climbing up the steep bank of the river; the Taranakis struggled for a moment on the brink, and then with a dull groan of despair, reeled backward into the bed of the Huatoki river a heaving mass of humanity forming a slippery causeway of the dead and dying, over which their tribesmen essayed to pass to the further side, the causeway ever rising higher until—as my informant said—"the Huatoki was choked with the dead of Taranaki." The Atiawa crossed over the river on the bodies of their routed enemies, and pursued the broken *tauā* but a short distance up the spur, having already in their opinion taken sufficient *utu* for the slaughter at the Rewarewa pa. The main body of the Taranakis fled up what is now known as the Carrington road, through Broadmoor's farm, across the back of Woodleigh, and thence by Okoari, Ararepe, Ratapipi, and Tapuae-haruru² into their own country. Small bodies of the fugitives escaped up the western slope of the Huatoki valley and away by Otumaikuku and Pipiko,³ others by way of the Waimea⁴ stream, coming together again in the neighbourhood of Tukapa⁵ and joining the main body towards the Herekawe⁶ stream. In this affair only two men of rank were killed, most of the Taranaki chiefs being in the rear holding themselves in reserve for the actual assault on Pukeariki.

This slaughter, called Pakirikiri⁷ took place near the site of the old mill (now demolished) known as "White's," that used to stand on the Huatoki immediately below the Gaol, and just down the stream from the small bridge that spans the river on the Mill road. The Atiawa ambushade was laid in what is now Mr. W. D. Webster's garden, between Fulford and Bulteel streets, New Plymouth.

This is the story as told to me by Heta Te Kauri, of Puketotara, a member of the Ngati-te-Whiti *hapu* of the Atiawa tribe. The capture of Rewarewa pa, according to the Taranaki version, was given me by Te Kahui—see Korohehehe—and all the main points verified by Piripi Ngahuku of the Ngati-te-Whiti *hapu* (Moturoa) of the Atiawa tribe.

1. The Hotel stood in Bulteel street, on section 785, town of New Plymouth, it is now removed.

2. Okoari, the old pa behind Elliott's former homestead. Ararepe, and Ratapipi, the district around Rotokari lake, between Elliot and Barrett roads. Tapuae-haruru, the river just beyond Omata.

3. Otumaikuku and Pipiko. The locality around the site of New Plymouth Hospital; this building stands on part of the Pipiko reserve.

4. Waimea, the name of stream that crosses the Frankley road, and flows into the Huatoki at the tannery, about a quarter-of-a-mile inland of the Hospital gates.

5. Tukapa, this locality is still known by its old name.

6. Herekawe, the name of a stream that crosses the Main South road, about three miles from New Plymouth, in the Omata District.

7. Pakirikiri, a name given to this battle in derision, on account of the large number of common people—*tangata-rare*—that were killed. Pakirikiri is the name of the fish called "Rock-cod."



THE KURAHOUPO CANOE.

— — —
BY TE KAHUI KARAREHE.
— — —

A GOOD deal is known about all the so-called historical canoes which brought the Maoris from Hawaiki to New Zealand, with the exception of Kurahoupo, or Kurahaupo, as it is often called. Many tribes trace their descent from the crew of this vessel, but beyond that, little is known. Mr. John White says in his lectures (1860) that she landed at the East Cape, and that her crew took possession of the country from there to Cook's Straits. The Ngatiapa and Rangitane tribes, living between Whanganui and Otaki, claim that their ancestors—Ruatea and Rongoueroa—came in this canoe; and it is believed that the Ngatihau tribe of Whanganui, and the Ngatiruanui tribe of Patea also claim some share in her. Some of the northern tribes also claim Kurahaupo as their canoe, and even state that it landed at Muriwhenua, but I believe this to be a corrupt history of a migration of people from near the East Cape in the early days of the settlement of the Maoris in New Zealand, some of whom very likely were part of the crew of the Kurahaupo that came over in Mataatua. It is, nevertheless the case, that no history of the voyage, or of the place where she made the land, or what became of her, has been preserved, beyond the meagre facts stated above; at any rate, no such information has been given to the world. In view of later and fuller information than was possessed by Mr. White, when he made the above statement as to the place of landing of the Kurahoupo, it seems very doubtful if his assertion should not be qualified, by stating that the "crew" of the Kurahoupo landed at the East Cape, and not the canoe itself. At any rate, the following narrative by Te Kahui Kararehe, a learned man of Taranaki, would go to show that such was the case, whilst at the same time his story is the only one yet published which gives us any details in regard to this canoe. It is, therefore, valuable, especially as it may be said to embody the belief of a section of the people who claim that their ancestors crossed the seas about the time of the other migrations, but who, whilst claiming the Kurahoupo as their canoe, do not profess to have come to this country in her.

S. PERCY SMITH.

Ko nga waka o enei iwi erua—o Ngati-ruanui raua ko Taranaki—ko Aotea, raua ko Kurahoupo ; ko Te Moungaroa raua ko Turu, ara—Turu-rangi-marie—nga tangata o runga o Kurahoupo ; ko Turi te rangatira o Aotea.

Koia nei nga waka o enei iwi, koia nei nga tupuna—ko Te Moungaroa, ko Turu, ko Turi. Na Turi i hari mai nga karakia, nga tapu, nga makutu, te karaka me te kumara ; i eke ki Patea a Turi, me tona waka. Nga utanga o runga ; he karakia, he tapu, he ngarara, he makutu, he karaka, he kumara, he tangata. Whakaturia ona whare ki Patea—ko Matangirei, ko Kaikapo—hei takotoranga mo ona taonga i utaina mai i runga i tona waka. Ko te ingoa o te mara i toua ai te kumara, ko Hekeheke-i-papa ; e waru nga kumara, e waru nga waka-waka i toua ai ana kumara ; te putanga mai, e waru rau nga kumara. Ko te karaka, kei reira e tupu ana.

Ko Kurahoupo te waka, ko Te Moungaroa te tangata o runga—raua ko Turu. Ko tenei waka, he mana te utanga o runga—he mana tangata ; ko te tikanga—he Kura. Ko tenei waka—a Kurahoupo—kahore i eke mai ki tenei motu. Engari ko te tangata i haere mai—ko Te Moungaroa raua ko Turu ; i riro mai ano i a raua te mana o Kurahoupo, me te mana o te Kura. Ko te waka, i pakaru atu ano ki te po, ki rawahi. Ko te mana tangata, ko te mana o te Kura i iri ki runga ki a raua, heke iho ki o matou tupuna, tae noa mai ki a matou. Na Te Moungaroa, ko Kerepapaka ; na Kerepapaka, nana i whakaheke mai ki o matou tupuna tae noa mai ki a matou.

E rua o matou huarahi, ko te ara tuawhenua i a Ihenga raua ko Rongomai—kei te hikahika matua tenei huarahi. Kei muri atu ano, i a raua, te takenga mai o te tangata, kei a Tiki, kei a Tikinui, Tiki-roa, Tikiahua, Tikiapoa, Apoa-te-rangi, Apoa-te-whenua, Apoa-te-tangata.

Ko nga uru waka, e tika ana, i haere mai i Hawaiki ; ko nga waka ena o nga tupuna putanoa i enei iwi katoa, nona enei waka, nona enei tupuna.

Ko te waka o Te Moungaroa, ratou ko ona hoa i haere mai ai i Hawaiki—koia tenei te ingoa o te waka, ko Mata-atua. Nga tangata o runga, ko Te Moungaroa, ko Turu, ko Akurama-tapu, ko Tukapua. Heoi nga rangatira, haunga te nuinga o te tangata. I pakaru atu ano to ratou waka—a Kurahoupo—ki te po, ki Hawaiki. Ko te ingoa o Kurahoupo, i whakairia ki runga ki a ratou, ki te tangata, te mana tangata, te mana korero, te mana o te Kura. I huna te mana o te waka—o Kurahoupo—na Te Moungaroa i hari mai. Ko Mata-atua te waka i eke mai ai ia, i tae mai ai ki tenei motu. Ko te tangata nana tenei waka, a Mata-atua, no Akurama-tapu ; engari he whanau kotahi ratou, e hara i te tangata ke—ratou ko ratou ano. Kahore te Kura i runga i nga waka katoa i eke mai ki tenei motu, i a Kurahoupo anake, i a Te Moungaroa.

Ka puhaehae etahi hapu o etahi waka ki a Te Moungaroa, nana i hopu te Kura. I huna te mana mo te tangata-rangatira, te mana mo nga korero-rangatira, te mana mo te whenua, te mana mo nga karakia-rangatira mo te whawhai, te mana mo te pai, te mana mo te takiwa, te mana mo te rangi, mo nga mea katoa, a, te mana o Tu, te mana o Rongo, te mana o nga mea katoa i runga i te whenua. Na Te Moungaroa, ka mau te Kura i huna, ara, te mana i huna e nga tupuna. Engari ia, ko Te Moungaroa ano te iringa o te manaakitanga o nga tupuna. I whakataetae hoki nga tupuna o ia waka, o ia waka, kia

mau i a ia te Kura hei ingoa mona ki runga ki tona waka. Na Te Moungaroa ka mau te Kura, ko te whakaoranga mo ratou mo a ratou mahi katoa.

Koia te tikanga o te ingoa o tenei waka o Kurahoupo, no te mau-nga o te Kura i a Te Moungaroa; i rukuhia hoki e ia ki te po. Ko te tikanga o tenei ingoa o Te Moungaroa, ko te mounga i a ia o te Kura i tana whainga roatanga kia mau i a ia. I ruku nga tangata katoa kia mau i a ratou te Kura—kaore i mau. Na te tuponotanga ki a Te Moungaroa, nana i mau ai te Kura, ka takoto i roto i etahi hapu, he ngakau hae ki a ia. I hua, e ngaro taua Kura; i mahara hoki ratou ko te mate a Te Moungaroa, raua ko Turu-rangi-marie; e pakaru te waka, e mate hoki nga tangata, kia kore ai he pou iringa mo taua kura.

Ko etahi waka, he utanga kai, he utanga ngarara, he utanga makutu, he utanga korero-kino; i a Kurahoupo anake te utanga mana. Na nga hapu o etahi o nga waka i makutu te waka o Te Moungaroa—a Kurahoupo—kia pakaru ai, kei whiti mai ki rawahi nei; koia ka pakaru a Kurahoupo, ka mahue atu ki Haiki (*sic*),* e takoto na i tona takotoranga.

Kua rere katoa mai nga waka, mahue atu ki muri ko Kurahoupo raua ko Mata-atua; i te taenga ki te ra hei rerenga mai mo aua waka, ka utaina o ratou mea ki runga ki o ratou waka, ka whakamanutia nga waka ki te moana. Katahi ka kokiri ake te wai ki roto ki te riu o te waka, o Kurahoupo; ka perea nga utanga ki runga ki a Mata-atua; e rupeke ana nga taonga ki runga ki tera waka, e ngawha ana te takere o Kurahoupo ki te moana: Koia a “waka pakaru ki te moana.” Na Te Moungaroa i hari mai tenei ingoa—a “waka-pakaru,” ka iri ki a au, ki tenei iwi ki a Taranaki, e mau nei ano.

Heoi, ka eke mai a Te Moungaroa ki runga ki a Mata-atua, ka whiti mai ki tenei motu. I u mai ki te rawhiti. Ka tu tana ahu ki reira, mo tona taenga mai ki tenei motu. Ka rongo nga tangata katoa kua tae mai a Te Moungaroa, ka tangi te umere mona, mo te pakarutanga o tona waka, o Kurahoupo, kaore i tae mai ki tenei motu. Ka utua e Te Moungaroa: “Ae! Ae! otira ko to koutou kino kihei te Kura i mahue atu i a au; i riro mai ano i a au te Kura o Kurahoupo. He mea kohuru hoki na koutou a Kurahoupo, i pakaru ai; Na! e kura mai ra i Hawaiki, he waka pakaru ki te moana; ko nga taonga o runga i riro mai ano i a au. Ko ahau te Kurahoupo!” I whakama hoki nga tangata o era waka, ka kitea ta ratou kohuru, e Te Moungaroa, mo Kurahoupo.

Heoi, ka titiro a Te Moungaroa kua riro katoa tena whenua—te tai rawhiti—i era waka. Heoi ano, ka taka whenua haere mai a ia, ka tae mai ki Taranaki—rau a ko Turu, ko Akurama-tapu, ko Tukapua. I hoki atu a Akurama-tapu raua ko Tukapua ki te rawhiti; ka noho a Te Moungaroa raua ko Turu, tae noa mai ki a matou, ki tenei iwi, ki a Taranaki.

* Probably intended for Hawaiki. Mr. J. White, however, mentions a place named Haiki, in one of the traditions of Hawaiki preserved by him.

TE KURAHOUPO CANOE.

[TRANSLATION.]

THE canoes of these two tribes—Ngati-ruanui and Taranaki—are Aotea and Kurahoupo; Te Moungaroa and Turu—that is, Turu-rangimarie—were the principal men on board Kurahoupo; Turi was the commander of Aotea.

The above are the canoes of these tribes, and our principal ancestors were Te Moungaroa, Turu, and Turi. Turi introduced here, the *Karakias* (incantations), the *tapu*, sorceries, the karaka tree, and the kumara plant; Turi landed with his canoe at Patea, its cargo included *Karakias*, the *tapu*, lizards, sorcery, the karaka tree, the kumara plant, and men. Turi built houses in Patea and named them—Matangirei and Kaikapo—as depositories for the valuables he brought over in his canoe. The name of the plantation in which the kumaras were set was Hekeheke-i-papa; there were eight kumara roots planted, in eight ridges, the product of these was eight hundred kumaras. The karaka trees are still growing there (at Patea).

Kurahoupo was the canoe, Te Moungaroa the principal man on board—he and Turu. This canoe contained *mana*—power—human power (or authority); the meaning of which is, a *Kura*.¹ Kurahoupo did not land at this island (of New Zealand), but her crew came—Te Moungaroa and Turu; they brought with them the prestige of Kurahoupo, and the prestige of the Kura. As for the canoe itself, it was destroyed in the *po* (unknown parts), on the other side (of the sea). The power or authority of man, and of the Kura rested with them, and descended to our ancestors, and from them to us. Te Moungaroa's son, was Kerepapakā; it was he that handed down these things to our ancestors, and through them they came to us.

We have two lines of origin, that of the *tuawhenua*, through Ihenga and Rongomai—which is the origin by natural birth. Previous to them was the origin of man through Tiki, Tikinui, Tikiroa, Tikiāhua, Tikiāpoa, Apoa-te-rangi, Apoa-te-whenua, Apoa-te-tangata.

As to the fleet of canoes, it is quite true, they came from Hawaiki; they were the canoes of the ancestors of all the tribes; they owned the canoes.

The canoe of Te Moungaroa and his companions, in which they came from Hawaiki, was this—the name of the canoe was Mata-atua. The people on board her were Te Moungaroa, Turu, Akurama-tapu, and Tukapua. These were all the chiefs, without mentioning the greater number of other men. Their canoe—i.e., Kurahoupo—was broken up in the *po*, or unknown parts, at Hawaiki. The name of Kurahoupo (however) was borne by them, by those men, as well as human authority, the power of oratory, the power or prestige of the *Kura*. The power or prestige of Kurahoupo was concealed, but was brought hither by Te Moungaroa. It was in the Mata-atua canoe that he came here, by which he arrived at this island. The man who owned this canoe—Mata-atua—was Akurama-tapu; but they were all of the same family, not strangers—they were of the same tribe. In none of the other canoes that came to this island was there the *Kura*; Kurahoupo alone had it, that is, Te Moungaroa.

Several tribes of the other canoes were jealous of Te Moungaroa, because he had acquired the *Kura*. The power or authority of the chiefs was concealed: the power of oratory, the authority over the land, the power of exalted invocations for war, the power for good, the power over districts (? environment), the power over the heavens; for all things; also, the power of Tu (the war-god), the power of Rongo (god of peace), the power over all things on the earth. It was Te Moungaroa who acquired the concealed *Kura*, i.e., the *Kura* or *mana*, the knowledge of which had been hidden by our ancestors. Te Moungaroa was the embodiment of the observances of the ancestors. The ancestors of each canoe strove for possession of the *Kura* as a means of aggrandisement for their own canoes; but Te Moungaroa alone acquired the *Kura*, which became the means of well-being for him and his people, and for all their works.

Hence the name of this canoe of Kurahoupo; it arose through the acquisition of the *Kura* by Te Moungaroa—who sought for it in the depths of mystery and obscurity. The meaning of the name Te Moungaroa, is derived from the acquisition by him of the *Kura*, and in consequence of his long pursuit of it. All men sought the *Kura*, desiring to attain it, but failed. In consequence of the success of Te Moungaroa in his acquisition of the *Kura*, some tribes felt evil in their hearts towards him. They concluded, that the *Kura* would be lost; they thought that both Te Moungaroa and Turu-rangi-marie would die, that when the vessel was destroyed, the men would die also, so that no depository for the *Kura* would exist.

Some of the canoes which came here brought food, some reptiles, sorcery, evil speaking; Kurahoupo alone brought *mana* (power and authority). It was some of the tribes of the other canoes who bewitched the canoe of Te Moungaroa (Kurahoupo) to cause its destruction, so that it should not cross the seas; hence was Kurahoupo destroyed, and left at Haiki (sic), and lies there still in its place.

All the canoes had sailed, leaving behind Kurahoupo and Mata-atua; when the day arrived for them to sail, their various properties were placed on board, and the canoes were launched into the sea. Immediately the water spouted up into the hold of Kurahoupo; the cargo was thrown on board the Mata-atua, and, so soon as this had been done, the keel of Kurahoupo split open, and the sea rushed in; hence the saying—"the canoe broken at sea." It was Te Moungaroa who brought hither this name—"the broken canoe"—which I and the people of Taranaki hear down to the present time.

So Te Moungaroa went on board Te Mata-atua, and crossed over the sea to this island. They landed on the east coast. There he set up his altar of thanksgiving for his safe arrival at this land. When all the other people (who had arrived before him) heard of his arrival, they recited a song of derision (*umere*) on account of the destruction of his canoe, Kurahoupo, which prevented its coming to this island. To this, Te Moungaroa replied: "Yes! yes! notwithstanding your evil doings, I did not leave the *Kura* behind; I brought with me the *Kura* of Kurahoupo. It was through your murderous proceedings that Kurahoupo was destroyed; behold! it still flashes (*Kura*) at Hawaiki, a canoe broken at sea! the property contained in it was brought hither by me—I am the Kurahoupo!" Then the people of the other canoes were ashamed, on account of their evil doings towards Kurahoupo having been discovered by Te Moungaroa.

Te Moungaroa, on examination, found all that land—the east coast—occupied by the crews of the canoes previously arrived, so he coasted along until he reached Taranaki, he and Turu, and Akurama-tapu and Tukapua. Akurama-tapu and Tukapua returned to the east coast, but Te Moungaroa and Turu remained here, and their descendants after them, down to us, the tribe of Taranaki.

NOTE.

1. Throughout this translation I have used the word *Kura*, as its translation into English presents many difficulties; the context seems to show, however, that it represents “knowledge,” and knowledge of a superior order, such as the esoteric cult possessed by the old priests. It had only been acquired by Te Moungaroa by some strenuous effort, represented in the text by “i rukuhia hoki e ia ki te po”—“sought (or dived) for it in the depths of obscurity or mysticism.” The word has many meanings in Maori, none of which will give the sense in which it is used in this paper. As here given, it seems to be connected with the same root as the word *wharekura*, the sacred building in which the young men were initiated into the mysteries of their sacred lore. None of my Maori friends can give me a satisfactory meaning, but I trust some of the learned men of the native race we number among our members will endeavour to throw light on it. Mr. C. E. Nelson, to whom I am indebted for several suggestions in the above paper, thinks that from the connection of *Kura* with *Mana* that “knowledge” fairly represents the meaning, if it is not the exact one. He kindly supplies the following meanings of the word:—(1) Red, glowing, lustrous; (2) the red reflected light before sunrise, Aurora; (3) a bird and its feathers; (4) a chaplet, wreath, tuft of feathers, carried in the ear; (5) chief, priest, man of consequence, anything of value, treasure; (6) an incantation, also called *manini* or *matitikura*; (7) a disease of the *glans penis*, also called *puhi-kura*; (8) several kinds of garments with red feathers woven into them; (9) a special kind of kumara, its flesh was like that of a pumpkin in color, and its blossoms red—this kumara was eaten by the Ariki and Tohunga only, and had some special connection with *matitikura*; (10) red ochre, *takou* or *kokowai*; (11) a ghost or god of the nether-world—*Manes*; (12) some sort of tapu, waterpool (*wai-oraukura*); (13) water cisterns or tanks (called *Kura* by the Rarawa and Ngapuhi tribes). The true meaning of the word has probably been lost with much other matter. There is a Maori tradition to the effect that the art of poetry was once lost; a man went to the *po* (hades, obscurity, oblivion, eternity?) and recovered the secret. This is similar to Te Moungaroa’s “diving” to the *po* to recover the *Kura*.

Mr. A. S. Atkinson inclines to the view that the *Kura* is a material substance, but says:—“The legitimate physical possession of the *Kura* would draw with it glory and prestige (*mana*), and possibly the right to be taught the more highly valued knowledge, without which its *mana*, and the possessor’s *mana*, might soon grow small, and so in that sense knowledge and *mana* would be so related as to be easily taken as equivalent.”





NOTES AND QUERIES.

35. In Note 11 (Vol. I., p. 127) the Editors ask members to supply the meanings of place-names. The following may prove of interest:—

Whakarokakapo, is not far from Patea, West Coast, North Island of New Zealand, and is the property of Mr. W. J. Arundel. The name applies to a fertile little gully on the main road, where at one time the tree-fern flourished, and the now almost extinct *kakapo* (green night parrot—*Stringops habroptilus*) fed upon its roots. These birds when feeding placed one of their number as a sentinel, which hung by its beak to the branches of a tree, uttering a warning cry. After a time, should no danger threaten, the sentinel also dropped down to share the food being torn up by the others. The Maoris marked these feeding-grounds, and making hiding-places near the spot, would wait with their dogs firmly held till the cry of the sentinel bird ceased; then letting loose the dogs, would follow them into the gully. If the dogs caught the sentinel bird then all the others became bewildered and were easily taken. From this custom has the name *whakarokakapo* been derived; it means "to listen for the *kakapo*"—*whaka-rongo kakapo* shortened into *whakaro-kakapo*.—T. G. HAMMOND.

36. *Turangarere* is a hill near Kakaramaea, now the property of Mr. James Ball. Fires lighted upon this hill can be seen from long distances north or south, and in the past the Maoris used this position to signal to their friends. Some Maoris recently, while talking over a certain trouble, said in my hearing, "Had this thing happened in days gone by, we would have danced together at *Turangarere*." Had I not known the history of this name previously, I could not so fully have grasped the speaker's meaning. In heathen days, when trouble arose, a chief aggrieved would send word to the tribes concerned to meet at *Turangarere*. Such a message seldom failed to bring together many excited warriors. The trouble was then discussed and a war-party arranged. The *tohungas* (priests) were requested to perform the usual incantations and ascertain the omens. The warriors meanwhile awaited the result, seated round the *marae* in their respective companies, each one armed and decorated with a plume of feathers. Should the omens favour war, the warriors signified approval by springing up at a given signal, causing their plumes to wave in the wind; hence the name—*Tu*, the standing up; *ranga*, of the companies; and *rere*, waving (plumes). We have here the traditional meaning of *Turangarere*. I deem it worth preservation as a recognised custom of the Ngarauru and Ngati-ranui tribes, also as an interesting derivation of a Maori name; the interest being intensified if we regard (which I think we may) both the custom and the name as transplanted from Hawaiki. The foregoing will furnish illustrations of the difficulty of obtaining a correct interpretation of Maori names without some traditional assistance.—T. G. HAMMOND.

37. Will any member of the Society furnish information as to the introduction of the *taro* (*Arum esculentum*) into New Zealand. Whilst we have full particulars of the introduction of the *kumara*, little or nothing is said of the *taro*. This omission would go to prove that the aboriginal people found here by the Maoris were in possession of it.—S. PERCY SMITH.

38. In the *Journal of the Anthropological Institute of Great Britain and Ireland*, Vol. XXII., page 307, will be found an interesting article by H. Colley March, M.D., F.S.A., on "Polynesian Ornament, a Mythography," in which the author treats of

the development of some of the ornamental arts of the Polynesians. In the same volume, page 398, Dr. A. B. Meyer treats of a "Nephrite Hatchet from British New Guinea," and compares the nephrite (*pounamu*) with that of New Zealand.—EDITORS.

39. In the *Revue Mensuelle de L'École d'Anthropologie, de Paris*, is an interesting paper called "Coup d'œil Historique sur les origines et la fonction du langage," by J. V. Laborde.

40. The mention of the *kumara*, in an article by Judge Gudgeon in the last number of the *Journal*, leads me to remark that its mode of cultivation by the Maori is identical with that described by Columbus or Las Casas as the method employed by the natives of Hispaniola at the time of the discovery of America. I cannot now find the reference, which was in the original Spanish. It described heaps of earth being made, the dimensions being given, and the *batatas* vines being planted on these separate heaps. I am disposed to think that the reference was given during a controversy three or four years back on the kind of potato first introduced into Europe. This was distinctly shown to have been the *Convolvulus batatas*, taken to Spain seventy years before the true potato was taken to England by Sir Walter Ralegh, and planted in Ireland. This identity of so special a mode of cultivation, one so peculiar that it could hardly be adopted independently in two places, when considered with the wide diffusion of this plant through Asia and America, points to a communication in the past between insular tropical Asia and America.—E. W. ALEXANDER.

41. In connection with the ceremony of fire-walking mentioned on page 108, Vol. II., I would like to mention that, at Bukit Mertajam, Province Wellesley, Straits Settlements, I almost witnessed a precisely similar performance. I say almost, as I was a few minutes too late to see the men actually walking through the fire, but I satisfied myself of their having done so. I carefully examined the fire, and copy the following from my diary:—"The fire-walk was fifteen feet long and six wide, and consisted of red hot coals and a shallow pool of water at one end. They walked through it naked, but I suppose their feet were so hard through constant tramping that they did not feel it as much as one would think. At anyrate they were walking about apparently uninjured afterwards, and their feet did not appear to be burned." I may add that I carefully examined the feet of one of the performers, and there was not the slightest sign of a burn. Mr. John Rochfort, jun., and the European Police-Inspector (I forget his name) were with me. The fire-walkers were, I believe, Klings from India.—NAT. J. TONG.

42. Miss Teaira Henry authorises us to say that her sister and her little child were some of those who joined in the Umu-ti ceremony referred to in Vol. II., p. 108, and in the preceding note, and actually walked over the red-hot stones. The illustration of the performance given in the last number of the *Journal*, it appears, is actually from a photograph taken by Lieut. Morné, the original of which Miss Henry has sent us for inspection.—EDITORS.

We regret to learn by a late mail that our Honorary member, Ed. Shortland, M.A., M.D., died at Portsmouth, on July 21, aged 81 years. Dr. Shortland had been connected with New Zealand since 1841, having served the Government in several capacities. He is however best known by his works on the Maoris, all of which are still standard authorities. They consist of:—"The Southern Districts of New Zealand," "The Mythology and Superstitions of the Maoris," "Maori Religion and Mythology," and "How to learn Maori." Dr. Shortland was a ripe scholar, and a genial warm hearted friend.—EDITORS.



JOURNAL OF THE POLYNESIAN SOCIETY

CONTAINING

THE TRANSACTIONS AND PROCEEDINGS
OF THE SOCIETY.

No. 3.—SEPTEMBER, 1893.—Vol. II.

PROCEEDINGS OF THE SOCIETY.

A meeting of the Council was held in Wellington on the 12th August, 1893.

Letters were read from (1) Te Aia, of Rarotonga; (2) Dr. W. Flein, of Vienna; (3) F. C. Wurtele, Quebec, Canada; (4) Horatio Hale, Clinton, Ontario, Canada; (5) Prof. A. H. Sayce, Oxford, England; (6) J. Brander, Easter Island; (7) Secretary Literary Institution, Blenheim.

The following new members were elected:—(174) John Duncan, Picton, N.Z.; (175) M. Edouard Moriceau, Honilou, New Caledonia; (176) John Skinner, New Plymouth, N.Z.; (177) W. Gray, Okato, Taranaki, N.Z.

Papers received:—(52) *Te Patunga o te Kai-whaka-ruaki*, Te Whetu; (53) *Te haerenga mai o Kupe*, Te Whetu; (54) *Te Patunga o te Ngarara-huarau*, Te Whetu; (55) *The Song of Kualii*, C. J. Lyons; (56) *South Island Genealogies*, T. R. Mamaru; (57) *Did the Maori know the Moa?* J. Rutland; (58) *The Capture of the Rewarewa Pa*, W. H. Skinner; (59) *Asiatic gods in the Pacific*, E. Tregear; (60) *History of the Ngatitama Tribe*, W. E. Gudgeon; (61) *The Tangata-whenua of Waikato*, W. E. Gudgeon.

Books received:—(68, 76, 83) *The Geographical Journal*, Vol. I., Nos. 4, 5, and 6; (72) *Na Mata*, May, 1893; (73, 82) *Journal of the Royal Colonial Institute*, Vol. XXV., parts vi. and vii.; (74, 75, 87) *The American Antiquarian*, Vol. XV., Nos. 1, 2, 3; (77, 80, 86) *Comptes Rendus*, Soc. de Géographie de Paris, Nos. 8, 9, 10, 11; (78) *A Dictionary of the Aneityumese Language*, Rev. J. Inglis (from E. Best); (81) *Fiji and the Fijians*, by Rev. J. Calvert, 2 vols., 1858 (from R. W. Hamilton); (84) Four plates of rock carvings, Tennessee, W. G. Duncan (from E. Best); (85, 88) *Revue Mensuel*, de l'école d'anthropologie de Paris, January, 1893, and vol. for 1892; (89) *Transactions of the New Zealand Institute*, Vol. XXV.

A meeting of the Council was held in Wellington on the 23rd September, 1893.

Letter was read from Hon. Sec., Blenheim Literary Institute.

The following new members were elected:—(178) Robert Lewis Stevenson, Apia, Samoa; (179) Dr. Russell, Waianae, Sandwich Islands; (180) T. Pratt, M.H.R., Moeraki, Otago, N.Z.

Papers received:—(62) *Tangata Maori, &c.*, Hoani Nabe; (63) *Are the Hawaiians decreasing?* A. Marques; (64) *The Battle of Omihi*, C. J. Harden; (65) *Kanaka Maoli*, F. J. Testa.

Books received:—(90) *Journal of the Royal Colonial Institute*, Vol. XXVI., No. 8; (91) *Journal of the Royal Asiatic Society of Bengal*, Vol. LXI., extra No. and No. 1, 1892; (92) *Annual Report Australasian Museum*; (93) *Revue mensuel de l'école d'anthropologie*; (93A) *Journal of the Buddhist Text Society*, Vol. I., No. 2; (94) *Iles Samoa*, by A. Marques; (95) *The Geographical Journal*, Vol. II., No. 2.

THE PAUMOTUAN ISLANDS.

By E. TREGEAR.

As an introduction to the Paumotuan Comparative Vocabulary, the publication of which is commenced in this number of the Society's Journal, I make the following remarks:—

THE Paumotu or Tuamotu Islands, called also the Dangerous or Low Archipelago, include 78 islands, lying to the eastward of the Society Group. They extend over 16 degrees of longitude, and have many outlying islets and reefs. Eighteen of the islands are uninhabited, and in the south-eastern part of the archipelago sixteen islands are peopled by savage tribes, numbering altogether about 700 souls. Fitiā, one of the most westerly of the islands, lying about 120 miles N.E. of Tahiti, is a bold mass of coralline limestone rising 250 feet above the sea, and with its coastline broken by deeply-caverned cliffs. The others are mostly low-lying coral atolls, of surpassing beauty when viewed from a little distance, but close at hand the vegetation is thin and wiry. The enclosing reefs, which range in circumference from a few miles to a hundred, ring the atolls with breakers; but inside the lagoons the waters are limpid and transparent, revealing marine vegetation of exquisite forms. Few of the islands are more than 80 feet above high water mark, and these are covered with thickets of pandanus (screw-pine) and coco-nut palms.

The islands were discovered by San Miguel Archangel, and were seen by Quiros in 1606. Later on they were visited by Le Maire, Schouten, and Jacob Roggewein. They have, during the last century, been resorted to by Europeans as whalers, traders, &c., the whaling vessels recruiting there for boat-steerers, harpooners, &c., the Paumotuan natives being famous as the bravest and hardest sailors in the South seas. They are also renowned as pearl-fishers; and it has been estimated that 5,000 tons of pearl shell (worth about £1,000,000) have been exported from this almost-unknown group.

The natives are apparently a branch of the Polynesian family. They are darker than Samoans or Tongans, and are of fierce, fearless aspect. They tattoo all over the body and face, in Maori or Marquesan fashion, with conventional patterns; in this, differing from their nearest neighbours, the Tahitians, whose tattoo is very light, and not on the face. The services of the men have always been in request: they are courageous, faithful, and kind-hearted. For this reason, Pomare of Tahiti had a Paumotuan body-guard. On the other hand, they are very turbulent and rowdy, impatient of restraint, and demand high wages. Formerly, their islands were densely peopled; but European diseases, emigration to the Society Islands, and the visits of slavers from the Spanish Main, have left only some 8,500 of these fine natives in existence.

They wear very light clothing—generally, only a waist-belt and a head-dress of cloth, made from the paper-mulberry. Their spears, of about 15ft. in length, are their principal weapons; but these spears, as well as their paddles, are profusely carved in elegant designs. Their vessels are immensely fine and strong double-canoes, in which they are able to take long voyages.

The Vocabulary will be found to be of especial interest to a student of Oceanic languages. The bulk of the words are Polynesian—very pure and valuable Polynesian; but there is an admixture from some foreign source, yet untraced. Words such as *kavake* (moon), *rotika* (fire), *morire* (woman), *komo* (water), *rari* (one), *ite* (two), *iti* (three), &c., seem to have no relation to any known Polynesian dialect. I have deavoured, by showing comparative Polynesian words, to point out negatively those for which I could not find equivalents, by leaving blank spaces opposite to them.

EDWARD TREGEAR.

In this brief notice, and in the Vocabulary, I have carefully abstained from alluding to Mangarua (Gambier Islands) or its people. There we find, within the Paumotu Group, a people speaking Maori dialect, even more pure than that of the Natives of New Zealand, and quite untainted by Paumotuan alien-words. I hope, in the future, to present a Dictionary of the Mangarevan language to the members of the Polynesian Society; but it is very full, valuable, and unique, therefore requiring much time and attention for its editing. I cannot find any extensive vocabulary of either the Paumotuan or Mangarevan dialects in print.—E.T.



A PAUMOTUAN DICTIONARY.

I.

BY EDWARD TREGGAR.

A

COMPARE

A	The plural article "the."	Maori <i>nga</i> , the; Hawaiian <i>na</i> , the.
A	A rudiment; in original form.	
AHO	A reed, rush.	
AFATA	A chest, trunk, box.	Maori <i>whata</i> , a raised storehouse; Samoan <i>fata</i> , a raised storehouse; Mangarevan <i>afata</i> , a box.
AOAGO	Light, slender, elegant.	Maori <i>angoa</i> , thin, lean. See <i>hagohago</i> .
AHA	Which? what? <i>E aha</i> , what is it? <i>No te aha</i> , wherefore?	Maori <i>aha</i> , what? Tahitian <i>aha</i> , what?
AHA (<i>ahā</i>)	(<i>E aha</i> .) A strong breeze.	Maori <i>awa</i> , a gale; Tongan <i>afa</i> , a hurricane.
Faka-AHARAMAKAU	To commit suicide.	
AHE (<i>ahē</i>)	The exclamation Ha!	
AHI (<i>ahī</i>)	The exclamation Ha!	
AHI	Sandal wood.	
AHIAHI	Evening.	Maori <i>ahiahi</i> , evening; Tahitian <i>ahiahi</i> , evening.
AHO	Breath; breathing. Wind.	Hawaiian <i>aho</i> , breath; Tahitian <i>aho</i> , the breath of animals.
AHOPOTO	Short of breath.	
AHOROA	Longevity; of ripe years.	See <i>aho</i> and <i>roa</i> .
AHU	To transplant. To raise up. (<i>E</i> <i>ahu</i> .)	<i>Faka-ahu</i> , to heap up; Maori <i>ahu</i> , to heap up, to cultivate; Man- garevan <i>ahu</i> , to transplant.
AHUAHU	Suffocating; stifling.	
AHO	Barren ground. Dryness.	
AKA	A root.	Maori <i>aka</i> , a root; Tahitian <i>aa</i> , a root.
AKARUKE	Even yet.	
AKAU	A reef of rocks.	Maori <i>akau</i> , the coast; Mangaian <i>akau</i> , a reef.
AKE	More. (<i>I mua ake</i> , sooner.) Pre- cisely.	See <i>hoake</i> . Maori <i>ake</i> , onwards; upwards; Tahitian <i>ae</i> , to ascend.
Faka-AKI	To saturate.	Mangarevan <i>akiaki</i> , to crowd on; to press.
AKO	Counsel; advice; to give advice; to preach; to instruct. To learn.	<i>Akokume</i> , to persuade; Maori <i>ako</i> , to teach; Hawaiian <i>ao</i> , to teach.
AKO	A discourse; oration. Doctrine.	
AKO	A discourse; oration.	
AKO	To study.	
AKO	Fleshless; lean.	

COMPARE

Akohaga	Flesh, meat.	Tahitian <i>ao</i> , fat of turtles, & Maori <i>ngako</i> , fat.
Faka-AKOATU	To announce, to proclaim.	See <i>ako</i> and <i>atu</i> .
AKOKUME	To persuade; to convince by argument.	<i>Ako</i> , to advise; <i>kume</i> , to do.
AKOMO	A shower. A squall with rain.	<i>Komo</i> , water.
AKORE	Not; not at all.	See <i>kore</i> , without; not.
AKUAKU	To hunt, as animals.	Tahitian <i>auau</i> , to hunt.
AKUANEI	Presently; soon.	<i>Makwanei</i> , to-day; Maori presently; soon; Barotse <i>nei</i> , presently.
AKUNEI (s akunei)	To-day (future).	See <i>akwanei</i> .
AMA	An outrigger of a canoe.	Maori <i>ama</i> , an outrigger of Samoan <i>ama</i> , an outrigger.
ANA	His; hers.	Maori <i>ana</i> (plural), his Samoan <i>ana</i> , his; hers.
ANAKE	Unique; only. Alone; to be alone.	Maori <i>anake</i> , only; M
ANANI	An orange.	Tahitian <i>aniani</i> , an orange (pean?).
ANAVAI	A brook; a stream.	<i>anake</i> , only.
ANAVE	Breathing; to breathe.	Tahitian <i>vai</i> , water; a river.
Faka-ANIANI	To beseech.	Tahitian <i>anave</i> , breath.
ANOANO	Superficial; shallow. The appearance of land. A distance; at a distance. <i>Anoano-futata</i> , a long distance; <i>anoano-mure</i> , a short distance.	Tahitian <i>ani</i> , to ask, to beg Tahitian <i>anoano</i> , the high place; awe; distant. A motuan <i>naonao</i> , distant.
ANOTAU	Time; period.	<i>Tau</i> , a period.
ANUANU	Cold; coldness.	Maori <i>anuana</i> , cold; Tahiti cold.
ANUHE	A snail; a slug.	<i>Hanuhe</i> , a caterpillar; Mac a caterpillar.
AO	The world. <i>Te ao katoga nei</i> , the universe.	Maori <i>ao</i> , the world; d Hawaiian <i>ao</i> , the world.
AO	Happy; happiness; prosperity.	Tahitian <i>ao</i> , happiness; revan <i>ao</i> , tranquility of eo
AOGIOGI	To-morrow; next day.	Maori <i>pongipongi</i> , dawn; <i>popogi</i> , the dim morning
AOI	To veer; to turn about.	Tahitian <i>oi</i> , to turn; <i>oi</i> , to thing a little.
AOUKA	Soil; earth.	Maori <i>apa</i> , a fold of a ; Hawaiian <i>apa</i> a roll, as of of cloth.
APA	A cell; a place divided off; a partition.	See <i>apa</i> .
APANA	To put in casks or containers.	Tahitian <i>apoo</i> , an aperture.
APOOHAGA	Sitting. A seat.	Maori <i>hapu</i> , pregnant; <i>apu</i> , width, breadth.
APUAPU	Pregnant; to conceive, as a woman with child.	Maori <i>ara</i> , a road; Samo road.
ARA (s ara)	A road; a path.	<i>Karakara</i> , to awaken; m vigilant; Maori <i>ara</i> , to Hawaiian <i>ala</i> , to awake.
ARA	Awake; to awake. <i>Moe-ara</i> , to sleep with open eyes; (2) To be on one's guard. <i>E ara!</i> Clear the way.	
Faka-Ara	To provide. To forewarn. To precede; to go before.	
Faka-Araara	To revive anything; to make fire burn up.	
ARAEA	Clay.	<i>Karama</i> , clay; Maori <i>kara</i> ochre; Marquesan <i>kaa</i> earth; Tahitian <i>anea</i> , re
ARAGIREVEA	A distance; far off.	
ARAHU	To beg; to implore.	
ARAI	To guide; to direct; to conduct.	Maori <i>arahi</i> , to lead, to t Marquesan <i>aahi</i> , to lead, duct.
ARAMATAKITE	To be on one's guard.	See <i>ara</i> , &c.
ARANAKE	Soon; ere long.	See <i>ara</i> and <i>pae</i> .
ARAPAE	A sand-pit.	

COMPARE

...	...	...	In the meantime. However.	Tahitian <i>area</i> , but; as when; presently; the space between two objects.
A	...	...	But (conj.). Now.	Tahitian <i>area</i> , but.
O	...	...	The tongue.	Maori <i>arero</i> , the tongue; Mangaian <i>arero</i> , the tongue.
NA	...	...	Soon; ere long.	
I	...	...	A chief; commander. Order; command. <i>Iho-ariki</i> , royalty.	<i>Pupuariki</i> , a prince; Maori <i>ariki</i> , a chief; Hawaiian <i>alii</i> , a chief.
I-TAENAE	...	...	A tyrant; an oppressor.	
I-TUKAU	...	...	A king.	
E	...	...	A reef of rocks.	
I	...	...	To stimulate; to rouse.	Maori <i>riri</i> , anger; Marquesan <i>ii</i> , anger.
IA	...	...	The face; the visage; the front; the aspect. A place; a room. <i>Ki te aroga</i> , opposite.	Maori <i>aro</i> , to face, to turn towards; Tahitian <i>aro</i> , the front, the face; Futuna <i>aloga</i> , the nature of a thing.
IA	...	...	To sympathise with. Love; affection; charity; friendship. To pity; to compassionate. To suffer. <i>Arohakore</i> , to break a friendship.	Maori <i>aroha</i> , love, pity; Samoan <i>alofa</i> , love.
Aroharoha	...	...	To receive kindly; to make welcome.	
IATAGI	...	...	Love; affection.	See <i>aroha</i> and <i>tagi</i> .
II	...	...	To continue.	
IARORA	...	...	To go zigzag.	See <i>rorirori</i> .
IHAGA	...	...	Excuse; apology.	
ATEA	...	...	To remove; to put away.	<i>Faatea</i> , to clear; to brighten; Maori <i>atea</i> , clear, free; Tahitian <i>atea</i> , clear.
IU	...	...	To be bent; folded.	
I	...	...	Upright; standing on end. To rise; to get up.	See <i>tika</i> .
I	...	...	To debauch.	<i>Faka-tiki</i> , to despoil.
U	...	...	A spirit; a good spirit.	<i>Gatiru</i> , a good spirit.
I	...	...	To debauch.	See <i>atiki</i> .
...	...	...	Away; away from. <i>I'aiho atu</i> , to pass away from. <i>Haere atu</i> , to go away.	Maori <i>atu</i> , away, away from; Hawaiian <i>aku</i> , away from.
I	...	...	A god; a deity.	Maori <i>atua</i> , a god, a demon; Mangaian <i>atua</i> , a god, a demon.
IU (a turu P)	...	...	To aid; to help.	See <i>turu</i> .
...	...	...	To please. To prefer. Deserving; worthy. Sympathy.	Tahitian <i>au</i> , fit, agreeable; Hawaiian <i>au</i> , to long after. Stability; firmness.
Au	...	...	To adapt; to adjust; to liken; to compare; to join; unite; agreement; relation; proportion; to promise; to stipulate; to contract; to put in order; to estimate.	
ʼa	...	...	Relation; reference. Agreement. Sense.	
Auhaga	...	...	Agreement; sense. To give an example.	
ʼa	...	...	Harmony; concord.	
...	...	...	Ah! Alas! A tumult, a noise. A complaint.	Maori <i>auc</i> , alas! Samoan <i>auc</i> , alas!
...	...	...	To bewail.	
A	...	...	Day; daylight.	
RE	...	...	Unworthy.	See <i>au</i> and <i>kore</i> .
RU	...	...	Leisure.	
...	...	...	The China-rose plant.	Maori <i>aute</i> , the paper-mulberry; Tahitian <i>aute</i> , the paper-mulberry; Samoan, <i>'aute</i> , the China-rose or blacking plant.
HA	...	...	A regent.	Rarotongan <i>au</i> , a kingdom; a reign; Hawaiian <i>au</i> , a period, such as the reign of a king.
AUVIRU	...	...	United; joined.	See <i>au</i> and <i>haka-viru</i> .

				COMPARE
AVA	...	...	A channel of a harbour. A harbour; a port. A pass; a passage.	Samoan <i>ava</i> , an opening i reef; Hawaiian <i>awa</i> , a
AVAYI	...	...	To set out.	
AVEKE	...	...	A canoe. The outrigger of a canoe.	

E

COMPARE.

E	...	...	Is; to be.	
Faka-EA	...	...	To stop; to pause; to halt; to cease. To slacken; to loose. Suspension. To repose. To finish. An event. An emergency. Vacancy. To cease to desist.	Samoan <i>ea</i> , to return ho captives; Tahitian <i>e</i> escape; Maori <i>ea</i> , to e
EAHA (<i>eahā</i>)	...	...	(<i>E aha</i> .) A strong breeze.	See <i>ahā</i> .
Faka-EAHO	...	...	To breathe.	See <i>aho</i> , breath.
EAKOMO (<i>e akomo</i>)	...	...	A squall with rain.	See <i>komo</i> , water and <i>akon</i>
EAPAPA	...	...	An angle; a corner.	
EHAKOI...	...	...	A married man.	<i>Makui</i> , a father; Maori old woman; mother.
EHIA (<i>e hia</i>)	...	...	How many? how much?	See <i>hia</i> .
EHOGÉ	...	...	To famish; hungry.	Maori <i>onge</i> , scarce; To famine. See <i>hoge</i> .
EI	...	...	Eulogy. To wonder at; to marvel at.	
EIE	...	...	Here. These; those.	<i>Teie</i> , this; Tahitian <i>ete</i> , waiian <i>einet</i> , this o <i>enei</i> , these.
EIKE (<i>e ike</i>)	...	...	A mallet for beating out native cloth. A shield for defence.	Maori <i>ike</i> , to strike with; Tahitian <i>ie</i> , the malle beating cloth; Tong cloth-mallet.
EIKI	...	...	To elect; to choose.	Tongan <i>eiki</i> , a chief, a lo
Faka-EKE	...	...	To carry; to transport. To send. To hang up.	Maori <i>eke</i> , to embark; T to mount a horse, &c.
EKETU	...	...	A fugitive.	See <i>eke</i> .
EMIEMI...	...	...	Fright; terror.	Hawaiian <i>emi</i> , to flag, courage; Mangarevan tremble.
Faka-Emi	...	...	To menace.	
ENA	...	...	Here. There.	Maori <i>ena</i> , those (plural)
EO	...	...	To cluck as hens.	
EOKA (<i>e oka</i>)	...	...	To dart; a dart. A fork.	Maori <i>oka</i> , a knife; to gan <i>hoka</i> , to pierce; to
EPUA	...	...	To plan; to project.	
Epuahaga	...	...	A project.	
ETAHI	...	...	Someone.	Maori <i>etahi</i> , some (plural Mangaian <i>etai</i> , some.
ETAKA	...	...	To be angry.	
ETATA	...	...	To pass; to pass through. To get loose; to escape.	
EUTO (<i>e uto</i>)	...	...	A buoy.	Maori <i>pouto</i> , a float; a br (New Guinea) <i>uto</i> , the fishing net.
EVE	...	...	The womb.	Maori <i>eve</i> , the placenta; <i>eve</i> , the placenta.
Faka-EVETE	...	...	To deduct; to take away from.	Maori <i>wewete</i> , to unbind, Tongan <i>vete</i> , to untie burden.

F

COMPARE.

FA-FA	...	...	To feel; to grope.	<i>Haaha</i> , to obtain. Maori feel with the hand; Tah to feel for.
FAATEA (<i>faka-tea</i>?)	...	...	To clear; to brighten.	See <i>atea</i> (<i>faka-atea</i>).
FAGA	...	...	To bend over. Oblique. Leaning. Twisted. Bent. Sinuous. <i>Faga-piko</i> , indirect.	<i>Kofaga</i> , angular; Samoa bay; Maori <i>whanga</i> , a b <i>hanga</i> , a nest; Tahitian nestle.

COMPARE

ga ...	To bend; to bow.	Tahitian <i>fana</i> , a bow.
ga ...	To bend round; to fold up.	
.. ...	To feed; to give food. To support; maintain. Bait; decoy. <i>Fagai tamariki</i> , a wet-nurse. <i>Tamariki fagai</i> , to adopt; adoption.	Maori <i>whangai</i> , to feed; Hawaiian <i>hanai</i> , to feed or nourish; Tongan <i>fafagai</i> , to feed.
-TE-U ...	To suckle.	See <i>fagai</i> and <i>u</i> .
(O ...	Indirect.	See <i>faga</i> and <i>piko</i> .
GO ...	Hoarse; a snuffler.	Maori <i>whango</i> , hoarse; stertorous; Tahitian <i>fao</i> , a snuffler. See <i>hago</i> .
.. ...	A speech; an oration. A prayer.	Mangarevan <i>hagu</i> , to murmur; Hawaiian <i>hanu</i> , the breath.
.. ...	A woman in childbed.	<i>Fakerekere</i> , a woman in childbed; Maori <i>whareere</i> , the mother of several children; Tahitian <i>faiere</i> , a female creature newly delivered of its young.
A ...	To make faces; to grimace. A grimace.	Tahitian <i>faaita</i> , to make grimaces in contempt; Maori <i>whaita</i> , to show one's teeth.
ITE ...	To advance; to go on.	
ITI ...	To re-approach; to draw near again. To accost.	Hawaiian <i>haiki</i> , narrow as a passage; Tahitian <i>faaiti</i> , to reduce in size.
.. ...	A weight; a burden.	Tahitian <i>faito</i> , a measure, a balance; equal.
KARARE ...	To insinuate; to creep into.	See <i>kahu</i> .
(for faka-kahu) ...	To clothe.	Maori <i>whaka-u</i> , to make firm, to fix;
(faka-u ?) ...	To resist.	Tahitian <i>faau</i> , to be resolute.
WATITIE ...	The <i>taro</i> (Bot. <i>Arum esculentum</i>).	
KERE ...	A woman in childbed.	See <i>faiere</i> , a woman in childbed.
.. ...	To unveil; to discover. To declare; to confess; to reveal.	Maori <i>whaki</i> , to confess; Tahitian <i>fai</i> , to reveal, to divulge.
.. ...	To confess; to reveal. To detach; to disengage.	
.. ...	To cull; to pick.	Maori <i>whawhaki</i> , to cull; Tahitian <i>faifai</i> , to pluck fruit.
) ...	Near by; close to.	See <i>faki</i> and <i>iho</i> .
(for faka-ora) ...	To cure	See <i>ora</i> .
) ...	To feed; to give food.	See <i>umu</i> .
MA ...	To fasten the sail to the yard.	Samoan <i>fanà</i> , a mast; Tahitian <i>fanà</i> , the yard of a sail.
) ...	Joy; gladness.	
IA ...	A descendant. Progeny; offspring.	Maori <i>whanaunga</i> , a blood-relation (<i>whanau</i> , to be born); Samoan <i>fanaua</i> , offspring.
.. ...	To set sail.	Maori <i>whano</i> , to verge towards; Tahitian <i>fano</i> , to sail.
.. ...	Steel. Metal. A collar.	Maori <i>whao</i> , an iron tool; a nail; Tahitian <i>fao</i> , a chisel.
) ...	To incline; to slope. A slope, declivity. Leaning. <i>Rakau farara</i> , horizontal timber.	Maori <i>wharara</i> , to lean; Samoan <i>jalala</i> , aslant.
UPA ...	To lower oneself.	
PAPA ...	Oblique.	
) ...	Fortuitous; casual.	
.. ...	A house; a habitation. <i>Fare-konoa</i> , a building. <i>Fare-pure</i> , a temple.	Maori <i>whare</i> , a house; Tahitian <i>fare</i> , a house; Marquesan <i>hae</i> , a house.
) ...	A hollow; a cavity. Hollow. The hollow of a wave. To be famished.	
ga ..	Vacuity.	
JA ...	To have a vision.	
IRE ...	A temple.	See <i>fare</i> and <i>pure</i> .
) ...	An appointment; a rendezvous.	
.. ...	To measure. To figure, to represent.	
rito ...	To stipulate, to contract.	
E (fariuké) ...	To turn away; to turn aside; to swerve.	Moriiori <i>whariu</i> , to turn aside; <i>ke</i> , strange; Hawaiian <i>haliu</i> , to turn from.

			COMPARE
FAROFARO ... ..	...	To let down; to lower.	Hawaiian <i>kalo</i> , to spread our hitian <i>faro</i> , to bend, to stoop
FATA ... ..	...	A heap.	See <i>afata</i> . Maori <i>fata</i> , to a raised food-platform; <i>fata</i> , a loft.
FATARARAPU ... ..	...	To dissolve.	Tahitian <i>faa-rapu</i> , to stir up
Haka-FATATA ... ..	...	To draw near again.	Mangarevan <i>rapu</i> , to dilute
Faka-Fatata ... ..	...	To approach.	Maori <i>tata</i> , near; <i>patata</i> , Marquesan <i>tata</i> , near; proach.
FATI ... ..	...	Breaking; rupture	<i>Kofati</i> , to break; Maori <i>wi</i> be broken off short; Samoan to break off as twigs.
Fatifati ... ..	...	To notch.	
Fatiga ... ..	...	Joints; articulations. <i>Fatiga-tua</i> , vertebrae. <i>Fatiga-turi</i> , the knee-joint.	
FATITIRI ... ..	...	Thunder.	Maori <i>whatitiri</i> , thunder; <i>faititili</i> , thunder.
FATO ... ..	...	To wrestle; wrestling.	See <i>futo</i> .
FATOAERE ... ..	...	To fight; to combat.	<i>Pifatu</i> , to fold; Samoan <i>fu</i> to fold up; Tongan <i>fatu</i> fold up; to wrap up.
FATUFATU ... ..	...	To roll. To turn up; to tuck up.	
FATUKANEKA ... ..	...	To belong; to appertain.	
FAU ... ..	...	The hibiscus or puran tree.	Samoan <i>fau</i> , the hibiscus; <i>T fau</i> , <i>hibiscus tiliaceus</i> .
FEI- <i>TAUMAKOU</i> ... ..	...	Envy.	
FENUA ... ..	...	Land, soil.	Maori <i>whenua</i> , the land; <i>T fenua</i> , the country; the gr
FERA ... ..	...	Aside. <i>Nohi fera</i> , to look askew.	Maori <i>whewhera</i> , to extend ally; Samoan <i>fela</i> , an eyelid.
FETIKA ... ..	...	A planet; a star.	Tahitian <i>fetia</i> , a star; <i>fetu</i> ,
Haka-FEUFU ... ..	...	To feign; to sham.	
FIFI ... ..	...	Painful.	Tahitian <i>fifi</i> , entangled; en involved in difficulties.
Faka-FITE ... ..	...	About; thereabout.	
Haka-FIU ... ..	...	To reject; to rebuff.	Maori <i>whaka-whiu</i> , to oppress gan <i>faka-fu</i> , to tire, to lag

G = NG

			COMPARE.
GAEKE ... ..	...	A dog.	Maori <i>ngaেকে</i> , to crack, to te
GAERE ... ..	...	Earth; soil. Sand.	Maori <i>ngaere</i> , to quake as Samoan <i>gaele</i> , to shake as 'ele 'ele, earth.
Gaeregaere ... ..	...	Sandy; gritty.	
GAERO ... ..	...	To rot; rotten.	Mangaian <i>gaero</i> , a worm inl and piercing timber.
GAEUEUKORE ... ..	...	Immovable.	<i>Gaueue</i> , to move, shake; <i>kor</i>
GAGAHERE ... ..	...	Herbs, grass.	Maori <i>ngahere</i> , forest; <i>T aere</i> , a thick forest.
GAGAI-NOA ... ..	...	The dawn; morning.	Also <i>gaguenoe</i> .
GAGAOA ... ..	...	To be angry; displeased. A confused noise.	
GAGUENOE ... ..	...	The break of day; dawn.	<i>Gagainoa</i> , morning.
GAHEHE ... ..	...	To touch lightly in passing; to graze.	Tongan <i>gaêhe</i> , to move gently Maori <i>ngahehe</i> , to rustle.
GAHUGAHU ... ..	...	To ruminate; to chew over. To think on. Scrapings. Reduced to powder. Hair on the human body or on animals.	<i>Gau</i> , to eat; Maori <i>ngau</i> , to bite; Tongan <i>gau</i> , to el juice out of anything.
GAITEITE ... ..	...	A pair; two together. Conjointly.	<i>Ite</i> , two.
GAKAU ... ..	...		See <i>huagakau</i> .
GARAHU ... ..	...	Live coals; embers.	Maori <i>ngarahu</i> , charcoal; <i>T arahu</i> , a coal; charcoal.
GARARA ... ..	...	Hoarseness, hoarse.	<i>Garearea</i> , a dull, hollow Maori <i>rara</i> , to roar; Tonga to cry out.

			COMPARE
AREA ...	...	A dull, hollow noise. Playful; sprightly.	<i>Garara</i> .
-Garearea ...	...	Vacancy.	Maori <i>area</i> , open space; Tahitian <i>area</i> , space between two objects.
... ..	...	To recreate; to amuse.	Tahitian <i>arearea</i> , to be diverted or pleased by company; Maori <i>reka</i> , pleasant.
GARE ...	...	Limpid.	Hawaiian <i>nale</i> , movable; unbound.
-Garegare ...	...	To purify; to clarify.	
IPU ...	...	To move; to stir. To trouble; to muddy.	<i>Komogarepu</i> , to be deposited, as water; <i>gupurepu</i> , to shake, as a bottle; <i>garepurepu</i> , muddy. Maori <i>kare</i> , a ripple; <i>repo</i> , mud.
urepu ...	...	To overthrow.	<i>Hangarepu</i> , anarchy; lawlessness.
-Garepu ...	...	To agitate; agitation.	
-Garepurepu ...	...	To stir up; to excite commotion.	
IPURERU ...	...	Muddy; miry.	<i>Garepu</i> , to muddy.
) ...	...	Absent; to be absent. Lost; to lose. Ruined.	Maori <i>ngaro</i> , absent, missing; Samoan <i>galo</i> , to vanish from sight.
IRIRORI ...	...	Pliant. To vacillate.	See <i>rorirori</i> , pliant, supple.
JRUA ...	...	Together; conjointly.	Maori <i>ngaruru</i> , abundant; <i>ruru</i> , to tie together; Tahitian <i>ruru</i> , to congregate; <i>aruru</i> , together.
ITATA ...	...	To resound; to clank.	Tongan <i>gatata</i> , to jingle, to rustle; Hawaiian <i>nakaka</i> , to break, to crack.
itata ...	...	Disorder; disorderly.	
IRE ...	...	To increase in volume; to grow.	Tahitian <i>atere</i> , to spread.
... ..	...	A tribe. A colony. A race; a breed.	Maori <i>ngati</i> , a prefix to names of tribes; Mangaian <i>ngati</i> , descendant of.
RU ...	...	A good spirit; an angel.	See <i>atiru</i> .
RO ...	...	To rustle. To break growling, as the sea.	Hawaiian <i>nakolo</i> , to rustle.
rotoro ...	...	Noise; bustle.	
J ...	...	Worn out; old; threadbare. Dark (of colour). To spoil.	Hawaiian <i>naku</i> , a destroying; to trample down; to root up.
-Gatu ...	...	To make use of; used up.	
... ..	...	To eat.	<i>Gahugahu</i> , to ruminate, to chew over; Maori <i>ngau</i> to chew; Samoan <i>gau</i> , to chew a cane or root.
u ...	...	The edge of tools.	
au ...	...	To stammer; a stammerer, a stutterer. <i>Gaugau reko</i> , lisping, stutterings.	
UE ...	...	To stir; to shake. To move; moved. To fidget. To shiver. To waddle. To twist one's body about. A thread not fastened.	Maori <i>ngaueue</i> , to shake; <i>ngarue</i> , to shake; Tahitian <i>auueue</i> , to shake; Tongan <i>gaue</i> , to move, to shift, etc.
Gaueue ...	...	To cause to shake.	
E ...	...	The leaf of a coco-nut tree.	
RIVARI ...	...	To stagger. Flexible, as a rod; pliant; supple. To soften.	<i>Vari</i> , a marsh; Maori <i>ngawari</i> , soft, pliant, moving easily; Tahitian <i>vari</i> , mud; <i>avarivari</i> , swaying.
GERA ...	...	Dry. Lean. Barren; barren ground. A shoal; shallow. A ford.	<i>Haikogeragera</i> , to dry up.
-Geragera ...	...	To staunch a liquid.	
GERE ...	...	To strip; to make bare. To deprive; deprivation. To despoil; spoliation. To disappoint. To annul; to make void.	Tahitian <i>ere</i> , to be disappointed; <i>ereere</i> , black, dark; Maori <i>ngere</i> , to be passed by when food is served out; Hawaiian <i>nele</i> , to be destitute; to lack; to be poor.
Gerehaga ...	...	The hide; the slough. Spoil.	Maori <i>ngerengere</i> , property, goods.
AKAU (e geti takau) ...	...	Sixty.	
GIO ...	...	To fawn upon; adulation.	
... ..	...	To break.	
BOGE ...	...	Rheumatism.	} <i>Pigoge</i> , breaking, rupture; Maori <i>ngongengonge</i> , crippled; <i>turingongengonge</i> , crippled, lame,
... ..	...	The navel (<i>umbilicus</i>). The navel string.	
			Maori <i>ngongo</i> , to suck through a tube; to suckle; Mangarevan <i>gogo</i> , the navel string.

COMPARE

GOORO	To snore.	Maori <i>ngoro</i> , to snore; Hawaiian <i>nonolo</i> , to snore, etc.
GORA	A full ripe coco-nut. Dry fruit.	Goru, ripe; Maori <i>ngorangora</i> , small kumara (sweet potatoes).
GOREGA	To demand; a demand.	
GOREGORE	Peel; rind.	
GORENONOI	To borrow.	
GORU	Ripe. Swelling; to swell; tumid; a tumour; to tumify. To ferment. To disclose oneself. A petal.	Hawaiian <i>nolu</i> , soft, tender, to bruise, to make soft by bruising; Maori <i>ngoungou</i> , ripe; well-cooked; soft.
Gorugoru	A swelling; to swell; to tumify. Swelled out.	
Haka-Goru	To ripen.	See <i>goru</i> .
GORUGORUHAERE	A tumour; to tumify.	Maori <i>ngota</i> , to pound, to crush; <i>ngoto</i> , to strike deep, to penetrate; Hawaiian <i>notenoke</i> , the grinding of a hard substance in the teeth.
GOTE	To strike; to drive in.	
Gotegote	To grind; to crush; to bruise.	
GUGU	Draining off; exhaustion.	
GUPUREPU	To shake; as a bottle.	See <i>garepu</i> , to move, to stir.
GURUGURU	To breathe. A sigh; a gasp. To groan; to moan. A beast; an animal.	Maori <i>nguru</i> , to sigh, to grunt; Tahitian <i>ururu</i> , to groan; Hawaiian <i>numu</i> , to growl, &c.
GUTEQUETE	Succint; concise.	
GUTU	The lip. A snout, as of a hog. The beak of a bird. A tentacle. A louse.	Maori <i>ngutu</i> , the lip; Samoan <i>gutu</i> , the lip, the beak of a bird, &c. Maori <i>kutu</i> , a louse; Hawaiian <i>uku</i> , a louse, &c.
Faka-Gutugutu	A public festival.	
GUTUAFARE	To husband; to save; to economise.	
Faka-GUTUROA	To grimace. To pout; to look sour. A rumour.	See <i>gutu</i> .

H

COMPARE.

HAAPIAGA	To learn.	
HAAYA	To judge; conjecture.	Maori <i>whaka-wa</i> , to inquire into a case; Tahitian <i>haa-wa</i> , a judge; to pass sentence.
HAAYARUA	To judge; conjecture.	See <i>haava</i> .
HAE	Jealous.	Higahae, jealous; Maori, <i>hae</i> , jealous; Tahitian, <i>hae</i> , the wildness of beasts; jealous, &c.
Faka-Hae	To scare away; to startle.	
HAERE	To move; to go or come. <i>Haere ki vaho</i> , to go outside. <i>Haere patitika</i> , to go direct. <i>Haere atu</i> , to go away.	Maori <i>haere</i> , to move towards or away; Tahitian <i>haere</i> , to go or come.
Hahaere	To go continuously. <i>Hahaere noa</i> , to go hither and thither.	
Haerega	A walk; walking.	
HAGA	To fashion; to form. Work. To do; to act. Deeds; actions. Record. Full of business. Sometimes used instead of <i>haka</i> as a causative prefix, as <i>hagakoapa</i> , to mass as troops; <i>haganoa</i> , to simplify.	Maori <i>hanga</i> , to make, to build; Tahitian <i>haa</i> , to work, &c., &c.
HAGAKOAPA	To mass as troops.	See <i>haga</i> and <i>koapa</i> .
HAGANOA	To simplify.	See <i>haga</i> and <i>noa</i> .
HAGAPINEPINE (hagapinepine)	To do often.	Maori <i>pipine</i> , close together; Hawaiian <i>pinepine</i> , to do often.
HAGIHAGI	Light, not heavy. Slender; elegant. To unload.	Hawaiian <i>hant</i> , to step lightly; Tongan <i>hantihant</i> , to strip off.
Faka-Hagihagi	To ease; to lighten.	



THE *TANGATA WHENUA*;
OR, ABORIGINAL PEOPLE OF THE CENTRAL DISTRICTS
OF THE NORTH ISLAND OF NEW ZEALAND.

By W. E. GUDGEON.

OF the ancient tribes which formerly occupied the central districts of this island, perhaps the most important was the Ngati-Kahupungapunga.

Of these people we have only a mere tradition of their former existence, for it is not now known who they were, or whence they came; we only know that about 300 years ago they occupied all the valley of the Waikato, from the Puniu river southwards to Te Whakamaru range on the borders of the Taupo country; viz. all the country subsequently occupied by Ngati-Raukawa, for at that period the descendants of Hoturoa of the Tainui migration were still in the

- | | | |
|----|--------------|-------------------|
| 1 | Hoturoa* | |
| | Motai-mamana | |
| | Ue | |
| | Raka | |
| 5 | Kakati | |
| | Tawhao | Motai-tangata-rau |
| | Turongo | Heke-i-te-waru |
| | Raukawa | Whaita |
| | Rereahu | Huiiao |
| 10 | Kinohaku = | Tuirirangi |

- | | |
|----|--------------------------|
| | Rangipare |
| | Rangatahi |
| | Urunumia |
| | Te Kanawa |
| 15 | Pare-te-kawa |
| | Hore |
| | Te-akanui |
| | Kawhia |
| | Rewi Maniapoto, or Manga |
| | (About 85 years old) |

Te Ruamano, chief of Ngati-Waihakari—he confided her to the care of his vassals the Ngati-Kahupungapunga, in order to prevent her re-capture, and that for some reason or another the ruffians murdered her.

Another tale is that Korokore, a woman of the Ngati-Raukawa tribe, married the chief Purahore of Ngati-Kahupungapunga and was

Kawhia district, where they first landed, and had not crossed the Pirongia ranges which separated them from the Waikato country. This occupation of the Ngati-Kahupungapunga continued undisturbed until the days of Whaita, who as will be seen by the genealogy was contemporary with Raukawa, the ancestor from whom Ngati-Raukawa derive their name.

Various tales are told as to the cause of quarrel between the *tangata whenua* and the descendants of Hoturoa. One account says that Whaita having eloped with Waia-rohi (a famous beauty) wife of

* Hoturoa, the captain of the Tainui canoe, and leader of that migration to New Zealand.

killed by her husband at the request of Te Maru-huoko and others of that tribe, because Korokore had ordered them to carry presents of birds to her relative Whaita.

It is said that she was killed and burned in her own *whare*, where her remains were found by her slave, who proceeded at once to Kawhia, where he found the Ngati-Raukawa occupied in shark fishing. When his tale was told, a war-party was organised under Whaita, Wairangi, Tama-te-whaua, and Tama-te-hura, which marched inland to avenge the murder of Korokore.

At this period, the great chief of Ngati-Kahupungapunga was Te Maru-huoko, whose *pa*—Te Horanga—was on the north bank of the Puniu stream. This was the first place attacked, and on the same day Te Arowhenua, a very large village, and two other *pas*—Te Pohue and Taka-ahihi—were taken.

Thence the avenging Ngati-Raukawa advanced on Hapenui and captured that stronghold. They then crossed the Waikato river to Te Wa-o-tu, and stormed the following *pas*:—Piraunui, Hokio, Pawa-iti, and Puketotara. Thence they drove the enemy before them to Mangamingi, where Pipito slew the Kahupungapunga chief Matanuku (hence the name of that place).

From this place the war-party proceeded by the old war-path, called the Rongo-o-Tuarau, to Te Ana-kai-tangata, and here the hunted tribe, assisted by the roughness of the country, made their first vigorous stand, and fought for three days. Most of them were however killed, including the chiefs Kaimatirei, Te Aomakinga, Tokoroa, and Te Rau-o-te-Huia.

The Ngati-Raukawa now advanced on Te Whakamaru range, and there stormed Te Ahuroa Pa; here all the slain were burned for the reason that Korokore had been so treated at this place.

At Turihemo, only one man of rank was slain, viz:—Manuawhio, by Whaita. It was now evident that the strength and courage of Ngati-Kahupungapunga was broken, and that there would be no more severe fighting. The pursuers therefore divided to hunt up the stragglers. Pipito went in the direction of Te Tokoroa plains and captured many people in a cave; these were all taken to Te Ahuroa, where for the first time in this campaign people were eaten—but not until the *tohungas* had with many ceremonies removed the *tapu* caused by the death of Korokore.

After these ceremonies the war-party again divided—Whaita and Tama-te-hura went by the Mako path, killing *en route* Pokere, Mangapohue, and Tikitikiroahanga; all belonging to Ngati-Kahupungapunga. Wairangi and Pipi went by way of Te Wawa, and at Te Pae-o-Turawau slew the great chief Whakahi, and at Te Ngautuku, near Te Ati-a-muri, killed Korouamaku.

Whaita, who was ill, remained at Pohueroa with 70 men, but the main body, 400 strong, followed the fugitive Ngati-Kahupungapunga to Rotorua and Waikuta. At the last named place they came up with the combined forces of the Arawa and the fugitives, who were about to escape in their canoes, when Ariari-te-rangi,* son of Tutane-kai† and some women stood up in the canoe and called on the Arawa

* It was this man who made the following famous speech:—"Kotahi tonu te tangata ki Tamana-whiti, ko Whakatau anake; Kotahi tonu te tangata ki Aotearoa, ko Ariari-te-rangi." "There is but one chief in Tamana-whiti, that is Whakatau; and but one in New Zealand, viz. Ariari-te-rangi."

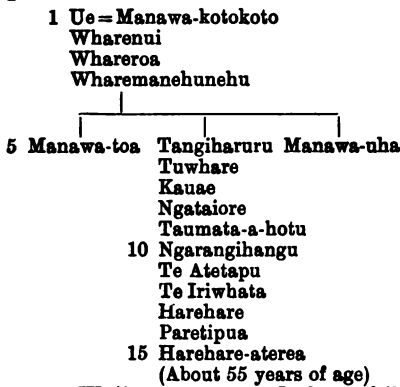
† Tutane-kai, the lover of the celebrated Hinemoa.

to return and fight; they did so with the result that Tama-te-hura was wounded and taken prisoner, and Ngati-Raukawa began to retire. Then Pipito was slain, and the retreat became a flight until they reached Whaita, who led on his seventy men, rallied the fugitives, and defeated the Arawa.

Such is the account given of the destruction of this once powerful tribe, of whom a remnant probably became absorbed into the Arawa, for from that time forth they ceased to be known as a tribe.

NGATI-MANAWA.

This tribe was originally known as the "heke" (migration) of Tangiharuru, and there can I think be but little doubt that it was an off-shoot from the Ngati-Kahupungapunga. From the fact that from Tangiharuru to the present day there are only eleven generations, we may infer that their departure did not long precede the destruction of the parent tribe.



These people are now known under the names of Ngati-Whare and Ngati-Manawa, and occupy both banks of the Whirinaki and the Rangitaiki, from the junction of these rivers almost to Runanga on the Taupo-Napier road.

Tradition tells us that Tangiharuru belonged to the Ngati-Tuaru tribe or *hapu*, and lived with his sisters in a *pa* on the Wharepuhunga range at no great distance from the Waikato river, and that while at this place a quarrel arose over the ownership of a plantation named Otawa. In this dispute the tribe supported Manawa-uha, and in consequence Tangiharuru and his brother-in-law Wharepakau, together with their following left in anger and migrated through Hauraki (the upper Thames, *i.e.*, Te riu o Hauraki) to the Bay of Plenty.

This Ngati-Manawa tradition is supported by that of the Ngati-Raukawa, who now own Wharepuhunga. Rongowhitiao, one of the most intelligent chiefs of that fine tribe, informs me that Tangiharuru's old cultivation may still be seen on the Wharepuhunga range, and that from the appearance of the place one would be justified in supposing that it had not been deserted for more than a generation.

Taipari, chief of the Ngati-Maru of the Thames, is of opinion that the Ngati-Manawa—or at any rate their chiefs Tangiharuru and Wharepakau—were descended from Wharewharenga-te-rangi, and as such were members of the Ngati-Hako tribe, and that they fled from the Thames because they were involved in the defeat of the last named tribe by the sons of Marutuahu, who with their father and his people migrated from Taranaki about 11 or 12 generations ago.

This may be the case and probably is so, but it does not contradict the fact of the Ngati-Manawa migration having first come from Wharepuhunga, though the relationship suggested does account

for the first move being in the direction of the Ngati-Hako, and also suggests the possibility of Ngati-Hako and Ngati-Kahupungapunga being jointly descended from that remote ancestor, Wharewharenga-te-rangi, but whatever their descent, the Waikato and Te Arawa equally repudiate all kinship with them.

After leaving Hauraki, Tangiharuru and his party marched to Tauranga in the Bay of Plenty, and lived for some time at the Ornamatua Pa. From thence they moved to Matata, and it was here that Tangiharuru conceived the idea of conquering new lands for himself and tribe; he therefore addressed his people and exhorted them to be brave in battle against the Marangaranga—the ancient tribe then occupying the Rangitaiki valley. In consequence of this exhortation, the place has ever since been called ‘Whakapau-korero.’

The Marangaranga, whom Tangiharuru was about to attack, was one of the *hapus* of that great tribe known as the Tini-o-te-Kawerau, who occupied all the country from Otamarakau to Whakatane on the shores of the Bay of Plenty, and inland almost as far as Taupo. The *hapus* of this tribe are known to have borne very singular names, viz:—

Te Raupo-ngaoheohe
Te aruhe-tawiri
Nga-rarauhe-mamae
Te Kakaroroa and
Te Marangaranga

When the Arawa canoe arrived in the Bay of Plenty, this was already a very numerous tribe, possessing large fortified *pas* at the foot of Putauaki (Mount Edgecombe), and also at many places on the sea coast. Their chief at that period was Tama-a-hoe, another, a woman of great rank named Murirangawhenua who married Tangihia, a son of Ngatoro-i-rangi, the chief priest of the Arawa canoe.

1 Ngatoro-i-rangi

Tangihia = Murirangawhenua

↓

Tangimoana

Kahukura

5 Tahatoariki

Te Aopaki

Te Aokawhai

Urumahai

Haukapuanui

10 Hawerewere

Ruahoro

Ngataikara

Tio

Rupe

15 Wharepuna

Hiaki

Tapu-a-taikura

Whaingā

Kipihana te Tai

From Wakapau-korero, the war-party marched to Te Umuhika where they killed and ate the people of that place. At Ohui they saw the smoke of distant fires, and Tangiharuru halted his men and sent forward scouts to examine the country and report on the numbers and fortifications of the people he intended to invade. When the messengers returned, they reported the Marangaranga as being very numerous.

Neither Tangiharuru nor Wharepakau were the least dismayed by this intelligence, for a Maori seldom pays much attention to mere numbers—reputation and skill may make him

apprehensive, mere numbers will never do so.

The war-party marched that evening to Kuhawaea, and early on the following morning fought their first battle at Orua-te-wehi and stormed the *pa* called Te Raepohatu; the fugitives were followed to Mangamate, where the small army divided, Wharepakau taking the valley of the Whirinaki, and Tangiharuru that of the Rangitaiki.

In pursuance of this plan, Tangiharuru attacked the unfortunate Marangaranga at Puharaunui, followed the fugitives to Ngahuinga

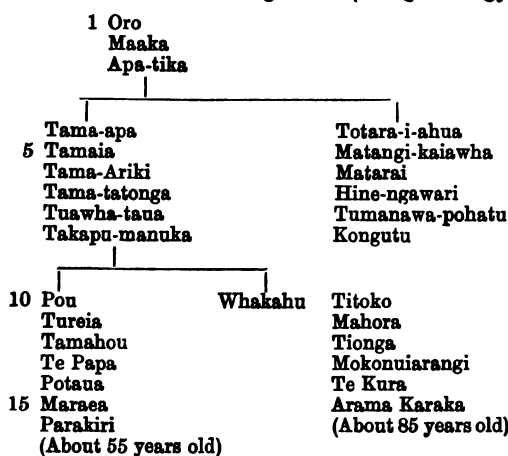
and there captured the Taumata Pa. At this period Haeana the

- | | |
|---|--|
| <p>1 Taruwhenua
Te Marangaranga
Kuru-kai-pakupaku
Hapuoneone
5 Te Potumai
Te Potahurike
Te Puke
Te Rakei
Tiketike
10 Hape-ki-tumamai
Tamarau
Te Pipi
Te Koata
Tamamutu
15 Whituroa
Te Hoka-a-te-Rangi
Tamataura
Rangimarere
Hamua
20 Tamanuka
Tairahui
Te Ramaroa
Herewairua
Tamaariki
25 Hewahewa
Tamehana
27 Tamawhati
(About 50 years old)</p> | <p>great chief of the conquered tribe was living at the Whangonui Pa about eight miles from Runanga, and when the survivors from Te Taumata fled to him, saying, "We are lost, we cannot withstand this man who has come against us," he uttered this boast, "<i>Waiho ra i konei haere mai ai, ki te tae mai ia ki nga kaka ngau upoko a Haeana, tuturi ana pona</i>"—"Let him come here, but if he comes to attack the head-biting <i>kakas</i> of Haeana, his knees shall be loosened."*</p> <p>The boastful chief had not long to wait, for Tangiharuru defeated him at Pukahunui, and the same evening captured the Whangonui Pa, killing most of the chiefs of the tribe and among others Haeana himself. The survivors fled to their relatives among the descendants of Kurapoto, in the neighbourhood of Runanga, where they were certain of protection if not sympathy, for Maruahine, daughter of Rarataumai-Hawaiki had long before married Tupangea, third in descent from Kurapoto and her descendants were numerous.</p> |
|---|--|

From this time forth Marangaranga ceased to exist as a tribe, but they have representatives among the tribes of the Whaiti (near Galatea), viz., the Patuheuheu, Ngati-Whare, Ngati-Manawa, and Ngati-Hamua, of which last I submit a genealogy.

NGATI-APA.

The Ngati-Apa who are really at the present time one tribe with the Ngati-Manawa. but who claim to have sprung from Oro and Maaka, of the Arawa migration (see genealogy) assert that they also



of his sons gives twenty generations. Therefore if Tama-apa took part in the destruction of Marangaranga, it must have been over

* It was the custom of old for a man snaring *kakas* (parrots) to bite the head of each bird as he caught it, before throwing it down from the tree, so as to be certain it was dead.

seventeen ordinary generations ago, which is not possible, seeing that the Tangiharuru line is only eleven generations down to the present day.

These Ngati-Apa claim to be one and the same tribe with Ngati-Apa of Rangitikei. Their account is, that after the death of Apa, who was killed by the kick of a moa, while hunting that bird at Putauaki (or Mount Edgecumbe), his descendants were driven away to Lake Rotoaira, where they lived for many years in the Orangi-te-taia Pa, until, in an evil moment, they murdered Te Rapuhoro and Tu-te-tawa, chiefs of Ngati-Tuwharetoa. To avenge this murder, they were attacked by Te Rangi-ita, Waikari and other chiefs of the Ngati-Tuwharetoa, and utterly scattered, Takapu-Manuka and his son Miromiro fled to Tarawera on the Taupo-Napier road, where they were protected by Ngati-Kuratawhiti and Ngati-Maruwahine. Te Whakakaho is said to have fled to Rangitikei across the Rangipo desert. The remainder were either slain in the *pa* or followed to Tuhua and there destroyed.

This legendary history is scarcely credible, for in the first place it requires that one should believe that six generations of the same family fought in the battle just mentioned.

And secondly the Ngati-Apa of Rangitikei do not claim descent from the Arawa canoe, but from Ruatea the father of Apa-Hapai-takitaki, a Kurahaupo immigrant.

Te Whakakaho may have fled to Rangitikei, but I do not know that any of that tribe claim descent from him.

NGATI-HOTU.

Among other inland tribes of uncertain descent, of whom we have now only a tradition, may be mentioned the Ngati-Hotu, who at one time occupied Eastern and probably Western Taupo, and the Murimotu District, south-east of Ruapehu Mountain. It has been held (I know not on what evidence) that this tribe is descended from one of the Hotu's who came in the Tainui canoe, but this contention cannot be upheld for a moment against the Maori traditions as to the conquest of this tribe. We are told they were driven from Eastern Taupo, by Kawhia, son of Kurapoto whose genealogy I have given in my paper on "Maori Migrations."* At this early period in Maori history, the Ngati-Hotu were a strong tribe, and no doubt Kawhia following the old Maori custom allied himself with one section to destroy the other. This war took place in the second generation after the arrival of the Arawa and Tainui canoes.

- | | |
|--|---|
| <p>1 Tamatea
Tamakopiri
Tuwhakaperei
Rongomai-Turanga
5 Rongomai-Whatarangi
Tutakanga
Tukapanga
Tumaka-u-rangi
Whaka-okorau
10 Tamakaitangi
Tuope
Te Pou
Hinewai
Whakatere
15 Whakatau
Hihi Akataramoa</p> | <p>About this same period came the <i>heke</i> of Tamakopiri, son of Tamatea, from Turanganui or Poverty Bay, and they, after much fighting, dispossessed the Ngati-Hotu of all that portion of the Murimotu district east of the Moawhanga river. The territory thus acquired, evidently satisfied the Ngati-Tamakopiri, who made peace with the ancient tribe of Hotu and allowed them to live unmolested on the opposite bank of Moawhanga until the generation of Tumakaurangi, when another migration of the same Tamatea stock arrived under Whiti-Kaupeka.</p> |
|--|---|

* See Journal of the Polynesian Society, vol. I., p. 228.

Ngati-Tamakopiri were evidently unwilling to divide their lands with the Ngati-Whiti,* and as the easiest method of providing for the new arrivals they jointly attacked the Ngati-Hotu, whose chiefs were at that period Koaupari and Taranuku, and drove them finally from the district.

The fugitives retreated, some to Rangitikei, and some probably to Tuhua, or thereabouts, for we hear of them again many generations after in that district, when they joined some of the Ngati-Tama and Tini-o-awa, and attacked the upper Whanganui tribe, who were then living about Ohura—one of the tributaries of the mid-Whanganui—under the chief Tamahina. My account of this affair is derived from the old chief of that tribe (Tuao).

The combined tribes invaded Ohura, and there slew Te Mata-tuahū, and all of his people. News of this raid was brought to Tamahina, who lived at Maikukutea, and that chief went alone to reconnoitre the enemy; he there found the people dead and their dogs howling for their dead masters. The Ngati-Hotu, had however left that place and had built a *pa* at Meremere, where they were killing and eating their prisoners. Having ascertained this much Tamahina returned to his tribe and taking his famous *taiaha* Te ahitahi, called on his followers to march against the enemy. *Hokowhitu*, (170) responded to the call, and marched against the invaders; they found the Meremere Pa abandoned in anticipation of the attack. The war-party therefore went on to Tuhua, and there found the enemy established in four *pas* to the number—it is said—of 8000. The *pas* were:—Te Pata, Te Papanokonui, Whakarewa, and Oruamoko, and here they were attacked by Tamahina and Rangitaupe. All of the *pas* were taken that same day, and the Ngati-Hotu fled to Takapuna, Otutaura, Kopakituna, Te Ariki pakewa, and Te Rerenga Pas, all of which are in the immediate neighbourhood of Taumarunui—the junction of the Onga-ruhe with the Whanganui river.

Tamahina followed and reconnoitred the new position from the Tiki-hope ridge, where he was joined by Turangatautahi of lower Whanganui with 200 men. Thus reinforced Tamahina felt sure of victory, and called out to the Ngati-Hotu:—"You who have eaten men, come out and fight." The Ngati-Hotu responded, and crossed the Kakahi stream towards the position held by Whanganui; here they were met by the two chiefs, and utterly defeated. A small plain near the battle field is to this day called Whata-raparapa, because, after the battle, a staging was erected nearly a quarter of a mile in length, on which the legs of the dead warriors were hung, with the soles of the feet upwards, hence the name Whata-raparapa.

There is of course a very great deal of exaggeration in this tale, but it appears certain that a desperate battle was fought against certain tribes, who were migrating, and that Ngati-Hotu, Te Tini-o-awa, and Ngati-Tama of Poutama, on the West Coast, were in the migration, and it seems probable that it may have been the migration of Ngati-Awa on their return from the Kaipara and northern districts. Tuao is of opinion that the chiefs of the *heke* were Turongo and Tamaihu, and that the former was of the Ngati-Maniapoto tribe.

* Descendants of Whiti-Kaupeka. See table at the end of this volume for the genealogical table showing his connection with Tamatea.—Errors.

- 1 Matirehoahoa
 - Hoata
 - Te Ru
 - Aonuku
- 5 Kutikuti
 - Pekepeke
 - Aronga-te-po
 - Aronga-te-ao
 - Puainuku
- 10 Hurumanu
 - Takitaki
 - Ruatipua
 - Ruatawhito
 - Ruakewa
- 15 Ruahēiao
 - Ruawehea
 - Ruataupo
 - Tamakana
 - Rakei f.
- 20 Te Ruaroa
 - Toakohuru
 - Tamahina
 - Tapaka
 - Tamakehu
- 25 Terekau

Whakaneke

Te Horo

Topini-te-mamaku

Died 1888, aged
about 100 years.

Tuao

Whakahirangi

Tuao

The Ngati-Hotu of West Taupo, were not included in the defeat of the Eastern Ngati-Hotu by Kawhia—they succeeded in holding their own until the time of Hakuhanui, fourth in descent from Tia who came here in the Arawa canoe. This man it is said came from Kawhia to Te Kakaho near Pokomutu where he built a house called Otangarue and lived with the Ngati-Hotu. This friendship however did not last long, a dispute arose over a woman,* and Hakuhanui began to kill the Ngati-Hotu, and in revenge was killed by them at Maraeroa.

The death of Hakuhanui sealed the fate of the doomed tribe, for the Ngati-Tuwharetoa and Ngati-Ha in three battles, Tauraroa, Manukarua, and Karituwhenua, destroyed the power of both Ngati-Hotu and Ngati-Ruakokiri, the two ancient tribes of Taupo.

The genealogy I have given of Tamahina is also that of the ancient people of Ohura and Taumarunui, who were originally known as Ngati-Ruatipua, but who now call themselves Ngati-Hāua. The ancestors of these people are well known by their descendants to have been in occupation of the Whanganui river and the adjacent country when Turi arrived in the Aotea canoe, and even when Paoa came in the Horouta canoe. From our knowledge of the characteristics of the *tangata whenua* of New Zealand, it is not to be supposed for one moment that this tribe derived their courage and *mana* from Ruatipua, but the inter-marriages with the descendants of Turi and Paoa has in this instance produced a race of singular courage. Though few in numbers at all times, yet the great tribe of Ngati-Maniapoto never prevailed against them, indeed it was generally defeated, and the descendants of Ruatipua can alone perhaps of all the ancient tribes boast that they are an *Iwi Rangatira*.

There are traditions of several other ancient tribes, such as the 'Tau-Harakeke' who originally owned the Kawhia district. Also we hear of Haukapuanui, who—it is said—owned the country about Horohoro on the Taupo-Rotorua road, when Ngatoro-i-rangi of the Arawa migration passed through the country on his way to Tongariro, and whose descendants subsequently gave land in that neighbourhood to the *heke* of Tangiharuru.

At the present day, it is hardly possible to mistake the descendants of these ancient tribes, for they do not in any way resemble the true Maori of the migrations; this is specially noticeable in the case of the Ngati-Hako, whose type of face is Mongolian and who bear no resemblance to the fair descendants of Hotunui among whom they live.

* He wahine, he whenua, e ngaro ai te tangata !



NO. 1. TE PATUNGA O NGARARA-HUARAU.

NA TE WHETU.

COLLECTED BY MR. ELSDON BEST.

WE are indebted to our corresponding member Te Whetu for the following account of the slaying of a celebrated *ngarara*, or *taniwha*, a mythical reptile, numbers of which are said to have inhabited New Zealand in former generations, and of which many traditions have been preserved by the Maoris. From the description given by them the *taniwha* was in appearance like a huge lizard. As no remains of such a reptile have ever been discovered here, it is probable that the traditions relate to events in the far away history of the race at a time when they were acquainted with alligators in some of the Malayan islands, where the race doubtless had its home for a time. It is unquestionably the fact that the Maori never had a knowledge of the great saurians which flourished in this country during the cretaceous-tertiary period of geology, though it is, at the same time quite possible that their keen sense of observation—had they ever discovered these fossil remains—would have been equal to drawing a mental picture of the appearance of those saurians. This however is not likely, for the fossil remains are so rare that it is possible the Maoris never saw them. It is much more reasonable to suppose, that to the recollection of the alligator is due the foundation of the numerous *taniwha* stories, so common in the land, the more so, as other branches of the race have somewhat similar traditions. Such for instance are the Mo'o stories of Hawaii, and the Samoan stories of monsters inhabiting deep chasms and pools in the rivers. The *taniwha* stories of the Maoris appear to belong to that class of myth which, once the common property of the race in far distant lands, has become localized, and subsequently associated with the names of local heroes—a thing which has occurred over and over again under various and different conditions.

That part of Te Whetu's story which deals with the reptile has also been related by the Rev. J. W. Stack in his "Traditional History of the South Island Maoris" (Tran. N.Z. Inst. Vol. X. p. 60), but with many differences, and less detail, and (as might be expected from the traditions of a different tribe) with a different name and locality.

The story is a strange mixture of history and myth. There is no doubt that one branch of the immigrants by the Tainui canoe, under

their chief Tarapounamu did settle down at Wai-iti on the Taranaki coast immediately after the arrival of that canoe in this country, and that not long afterwards—a few generations probably—some of them migrated to D'Urville Island, in the neighborhood of which the last of them died within a year or two since. The author of the paper is also a descendant from the same chief. This is history; the slaying of the *ngarara*, myth.

EDITORS.

No. 1. TE PATUNGA O NGARARA-HUARAU.

I te ra ka whiti mai a Tainui me etahi atu waka ki tenei motu, ka tae mai ki Manukau. No te toanga mai i Otahuhu, katahi ka mohio te iwi kei te ai kino te wahine a Raka. No te toanga o Tainui i Otahuhu, katahi tauparapa, ka rua, ka toru, ka wha, ka rima, ka ono, ka whitu, ka waru, ka iwa, ka te kau. Ka he te manawa o nga tohunga mo Tainui kahore e taea. Ko Raka ka tata mai; ko te waka, ko te ihu anake kua noho ki runga i te neke, kaore ano te waka i eke noa ki uta i enei tauparapara ka kotahi te kau nei; no te mea he karakia tonu enei tauparapara; kaore te iwi i matau kei te purutia e Raka mo te aitanga o tana wahine, o Marama; no te mea ka mau nga ringa o Raka ki te kei o te waka. Katahi ka whakahua i tana tauparapara; kaore te iwi i te kite ake, no te mea i ma runga mai ia i te waka atua, i rangona ki te reo e whakahua ana i tana tauparapara, koia tenei tana whakahua:—

Toia Tainui!
 Tapotu ki te moana,
 Ma wai e to?
 Ma te whakarongo ake.
 He tara wainuku,
 He tara wairangi,
 Puni e! Manoa!
 Naumai! Naumai e Tane!
 Ka tau taua i te wai,
 Kia matakitakina taua
 E te tini o te tangata.
 Naku koe i tiki atu,
 Ki te Wao-nui-a-Tane,
 Mingoi! E Tane!
 Koakoa! E Tane!
 Rangahau! E Tane!

Katahi ka whakaaturia te hara o tana wahine, o Maruanuku,* katahi ka whakahua:—

Turuturu haere ana te wai
 O te hika o Maruanuku,
 E patua ana mai e te komuri hau,
 Na runga ana mai o ihi-ihi.
 Panekeneke koia i tona waka,
 Ka to ki whea?
 Ka to ki Maungatorohi e!

Katahi ka oho te iwi:—

“Torohi e! torohi e! torohi e!”†

*Maruanuku, he ruanga pea tenei no te ingoa o Marama pea? Na nga Etita.

†He iwi ano ka ahua ke tenei Karakia, he iwi ano ka ahua ke; aianeia pea ko te tino tikanga o te Karakia kei nga uri o te waka nei a Tainui. Taihoa, hei a teteahi putanga o te *Journal* te perehitia ai teteahi ahua o te karakia nei (Na nga Etita).

Katahi ano te waka nei ka haere; puta atu ki Manukau; haere mai, Kawhia, Mokau, Te Waiiti; ka hoki atu a Tainui ki Kawhia; ka haere mai a Ngaitarapounamu, ka noho ki Mimi. Ka roa, ara, ka maha nga tau e noho ana, ka haere ki te moana ki te huti ika i te moana, he maha nga waka i haere, nuku atu i te wha tekau. Kaore i roa, ka puta teteahi hau nui, ka riro taua iwi i te Puhi-kai-ariki,* po tahi, po rua, po toru, po wha, ka eke ki Rangitoto,† ka noho. Kaore i roa, ka haere, noho rawa atu i te tai hauauru o taua motu, o Rangitoto. Te ingoa o te wahi i noho ai, ko Moawhitu.‡ Ka noho tuturu taua iwi ki reira, ka mahi i te kai, i te ika; ka kite hoki i te nui o te kai, katahi ka whakaaro kia tikina nga wahine me nga tamariki. Ka haere mai ano aua waka, ka tabi ka heke, ka heke ki Rangitoto; ka tae. Katahi ka kitea e te iwi ake o tera motu, no te kitenga, kihai i taea te whakatoi i te nui kino o taua iwi. Katahi ka whakamoea ki te wahine; heoti ano, kua iwi kotahi ki tera motu; ka noho.

Katahi ka whakaaturia nga turanga hapuku; katahi ka haere nga waka ki teteahi hapuku. Ko taua wahi, he tapu, kaore e pai kia kainga nga hapuku ki runga i te umu, engari me kahi ki tahaki kai ai, katahi ka tika kia kainga e te tangata. Ka taka ki etahi rangi pai, ka haere nga wahine ki te uru karaka, no te ata, ahiahi noa ka tae iho. Tae noa mai kua maoa te kai; akuanei te wareware ai tetahi o aua wahine ki taua whakahaere. Akuanei ko te kaha o te hiakai ka haere tonu ki te taha o te umu; e kahi ana nga wahine. Akuanei kua kite iho taua wahine i te arero o te ika i taka ki runga i te umu. Katahi ka rere iho te ringa o taua wahine ki te tiki iho, tangohia ake, komotia ake ki te waha; kite noa atu nga hoa kua kainga e te wahine ra. Po kau ano, tana putanga o te taniwha! Katahi ka taupokina e te moana. E hoa ma, ka mate te iwi nei. He mano te tangata me te wahine me te tamariki i hurihia e te taniwha ki te whenua, e takoto mai na ano i te whenua. Ka mate tena iwi, ko nga tangata i etahi kainga atu o taua iwi, i ora.

Ka noho, roa rawa; ka haere ki te uru karaka, ahiahi noa ka hoki mai. Akuanei ka tika mai te wahine nei i te raina i tika tonu ki te rua o Te Ngarara-huarau. Rokohanga atu e taua wahine, e noho mai ana taua nanakia. Katahi ka haoa ki te hiku; kahore taua wahine i kite i te hiku; ko te kitenga o taua wahine i te upoko, katahi ka oma; no te omanga, katahi ka haoa mai e te hiku; tu ana te wahine nei i waenganui o te nanakia nei. Katahi ka arahina ki te ana o te ngarara; ka noho raua i te ana; te kai he paua.

Ka haere raua ki te mahi, ka pae, ka kawe ki te wai kia reka ai, ka kai. No teteahi rangi, katahi ka haere raua ki te harakeke, ka hoki mai i te ata, katahi te wahine ka ki atu:—"E kore koe e pai kia haere noa atu au ki te wai, ki te mahi i aku kai?" Katahi ka ki mai te ngarara:—"Akuanei au ka mahuetia e koe!" Ka ki mai te wahine:—"Kahore, no te mea, kua pai tonu au ki a koe, hei tane maku." Ka ki atu te ngarara:—"Ko wai hua ai?" Katahi ka ki atu te wahine:—"Tenei ano he tohu maku ki a koe." Ka ki atu te ngarara:—"He aha to tohu?" Ka ki atu te wahine:—"Me putikiti ki te harakeke hei taura, kia tae ki te wai." Katahi te ngarara ka ki atu:—"Tena, mahia!" Katahi ka mahia, ka oti, ka tae ki te wai, ka hoki

* Puhi-kai-ariki, e ki ana ko te ingoa tenei o te atua e noho nei i te ngoiro.

† Rangitoto, ara, te motu nei i te taha ki te tonga o Raukawa.

‡ Moawhitu, kei te whanga i te taha ki te hauauru o Rangitoto.

mai te wahine. Katahi ka ako atu te wahine :—"Ka haere au ki te wai, me here ki a au te taura, e tae au ki te wai, mau e kukume, ka hoki mai au. Tena, iana, whakamatauria!" Ka haere te wahine ra, ka tae ki te awa; katahi te wahine ka karanga :—"Kumea!" ka kumea, ka tae atu. Katahi ka ki atu :—"E pai ana, haere ki te mahi i o paua." Katahi te wahine ra ka ki atu :—"E kore au e hohoro mai, ko te horoi au i aku paua, ka ma, ka noho au ki te tuitui, ka oti, ka whakairiiri kia maroke, kia pai ai, kei pirau aku kai. Otira, mau e kumekume; e maro—kei te here tonu i a au; e kaha te maro—kaua e kukume, kei motu. E kore au e hoki wawe mai, ma te mutu ano o aku kai te mahi, katahi au ka hoki mai." Ka ki atu te nanakia nei :—"Ae."

Katahi ka haere te wahine ra, ka tae ki te wai, katahi ka herea te taura ki te rakau, ka mau. Katahi ka haere, ka tae ki te kainga o ona whanaunga, ka tangi; kaore i roa e tangi ana, ka ki atu te wahine ra; "Kati te tangi, e hoki ana ano ahau; ko taku tane he ngarara nui, ewaru nga peke! I haere mai au ki a koutou kia hanga teteahi whare nui, kia tekau whanganga te roa o te whare; ko te whare, me hanga ki te te motu; ko nga rakau tu tonu o te motu nga pou o te whare, ka tia ai nga pakitara ki te rarauhe, me manuka a roto. Ka hanga ai hoki i tetahi ara moku, hei rerenga atu moku a te takiwa e tahuna ai te whare. Ko etahi ki te whare, ko etahi ki te tarai ko, hei wero, ko etahi ki te tarai tokotoko, kia oti, ka haere ake teteahi ki te tiki ake i a maua."

Kihai i roa, kua oti, tena te karere te haere mai. Na, ka hoki te wahine ra, ka tae; katahi ka pokai haere atu i te taura. Ka tae atu ki te tane, katahi ka ki atu te wahine ra ki tana tane :—"Kua kite au i tou poupu, i ki mai kia haere atu taua kia kite o taokete i a koe me o poupu." Katahi ka ki atu : "Awhea?" "I kiia atu e au, me hanga he whare kia pai ai, he kitenga mo koutou i ta koutou hunaonga, otiia, he kii noa atu naku, kei a koe te ritenga, me he mea kaore koe e aroha ki nga kupu mai a o taokete me o poupu." Katahi ka ki atu te ngarara nei :—"E pai ana, me tatari atu ki te karere, e pai ana au ki te haere."

Kihai i roa, ka tae mai te karere; katahi ka ki atu te wahine :—"E Pa! kua tae mai o taokete ki te tiki mai i a taua kia haere atu." Ka ui mai te tane :—"Kei whea?" Ka ki atu te wahine :—"E tu mai nei to taokete!" Ko taua tangata, ehara, he mokai no Kahuhunu. Te kitenga atu o taua tangata i te nanakia nei, kahore i kaha ki te whakatata atu i a ia, engari ko taua tangata he horo ki te oma, na reira ka ngarea ko ia hei karere; mo te whai a te ngarara, e kore e mau. Katahi te ngarara ka ki atu ki te wahine; "Kii atu, kaus ratou e karanga mai, 'haere mai ra, E Te Ngarara-Huarau,' ko te karanga moku—'haere mai ra, E te Wairangi e i, haere mai ra e te Wairangi e i.'"

Ka hoki te karere i mua ai; katahi raua ka haere, ka puta i te kurae, ka kitea mai e te pa e haere atu ana. Te tirohanga mai o te pa. "E! He whakahouhou!" Katahi ka haere, ka tata, ka pa te tawhiri a te pa :—"Haere mai ra e te manuhiri tuarangi, na taku potiki koe i tiki atu ki tahapatu o te rangi, kukume mai ai e i!" Ka tata, ka karanga ano te iwi :—"Haere mai ra E Te Ngarara-Huarau e! haere mai ra E Te Ngarara-Huarau e!" Ka rongu te ngarara i tera karanga, katahi ka ruru te upoku, ka puta te mamaoa ki te riri; ko te mamaoa i rite ki teteahi pu nui, te kaha o te putanga ake; e toru

pakutanga. Ka rongo te iwi i te toru pakutanga, katahi ka hoki te karanga:—"Haere mai ra e te Wairangi e! haere mai e te Wairangi e!" Katahi ka haere ki te whare, ka uru ki roto. Katahi ka hoatu te papa, ka tutakina rawatia, katahi ka titia nga pakitara o te whare, ki te wahie, ki te rarauhe, ki te manuka; ko etehi ki te whakangau i nga kuri. Ka rongo te ngarara i te haruru o te iwi e whiu ra i te wahie ki nga pakitara o te whare, ka oho ake te ngarara, ka ui atu:—"He aha tenei mahi?" Ka ki iho te wahine:—"Ko ou taokete kei te patu kai mau, ma to ratou taokete." Ka moe ano te ngarara. Ka rongo iho te wahine nei i te kaha o te ngongoro o te ihu, e tia ano, ko etehi *taramutanga* kaha, ko te rite o te tangi o te ihu o taua nanakia. Katahi ka karanga mai te wahine:—"E te iwi e! tahuna! kua kaha te moe." Katahi ka mau te iwi ki te ahi, he rama, ara, ko a te Maori rama, he ngapara. Katahi ka tahuna, ka ka; katahi ka haere *rauna* noa te whare, rite rawa nga tangata, katahi ka karanga:—"Tahuna!" Katahi ka tungia te rama; tana kainga a te ahi! ka rongo te ngarara i te mahana o te ahi, katahi ka kaha rawa te tangi o te ihu, e tia he haruru tai moana! No te mea ano ka horo te ngarahu o te whare ki runga i te ngarara, katahi ka ohoohe noa ake, kua ngau katoa te ahi i tana koringa.

Katahi te wahine ka karanga, "Werohia! werohia!" Katahi ka werohia; ka mate te ika nei, ka tika te tao ki te hiku, ka motu te hiku; ka rere, noho rawa atu i roto i te roto iti; engari kaore te hiku i whai mahi mana. E hoa ma! ka mate tenei nanakia. I muri, ka hapu te wahine, ka whanau kotahi te tamaiti, kotahi taha ngarara, kotahi, he kiri tangata. Ko nga waewae, he ngarara katoa, me te upoko, me te ihu, me te waha, me nga karu, ko te kiri anake i riro i te tangata.

E hoa ma, ko taua tamaiti i mate, kaore he waha; ko te ahua kau o te waha i hanga, no reira i mate ai. Ka mutu tenei korero patunga ngarara.

No. 1. HOW NGARARA-HUARAU WAS KILLED.

BY TE WHETU.

TRANSLATED BY T. G. POUTAWERA.

IN due time Tainui and the other canoes which came over the sea reached Manukau, situated on the West Coast of the North Island of New Zealand. Whilst preparing to drag Tainui over the isthmus at Otahuhu, it came to the knowledge of the people that the wife of Raka had committed adultery: so it was that when the people attempted to drag the canoe she could not be moved. Ten strong and potent invocations the people used, but without much effect, and the minds of the priests were filled with perplexity, because Tainui could not be moved. In the meantime Raka had approached near, and just then only the bow of Tainui had mounted the first skid—the rest of her had not yet reached the dry land, and this in spite of the ten powerful invocations they had uttered, each of which was

accompanied by an effort to drag her. All this time the people and the priests were in entire ignorance that Raka was holding the canoe back, because of the sin of his wife Marama. Having caught hold of the stern of the canoe, Raka chanted his incantation. The people heard his voice, but did not see his person—for he came in a phantom canoe. Thus chanted Raka :—

“ Drag Tainui till she reaches the sea !
 But who will drag her there ?
 Listen to the sound that strikes upon the ear—
 'Tis the sound of a troubled sea !
 'Tis the roar of the heavenly element.
 Close up (to the gunwale), seize the dragging ropes !
 Come, Tane !* Oh, come !
 Let us float upon the sea,
 That we two may be admired
 By the people in multitude.
 It was I that fetched you
 From the Great-forest-of-Tane.
 Bestir thyself, Oh Tane !
 Be lively, Oh Tane !
 And move along at a pace.”†

Then in order that all the people might know that his wife, Maruanuku,‡ had committed an offence, he continued thus :—

“ Moisture drips from Maruanuku,
 Caused by the gentle blowing that issued
 From the fount of trembling love.
 Move by short stages—his canoe.
 Whither will he drag her ?
 To Maungatorohi will he drag her.”

Then the people shouted :—

“ Move along at speed, move along ! move along ! ”

Then the canoe moved along and eventually reached Manukau. From Manukau, Tainui proceeded to Kawhia, and from thence to Mokau and Wai-iti, and then returned to Kawhia, but part of the crew, a tribe named Ngaitarapounamu went on and settled at Mimi.§

After living there many years some went on a fishing excursion in their canoes, which were more than forty in number. While out at sea a fierce storm came on, and this “ Puhi-Kai-Ariki ” (sea-god or monster, “devourer of Arikis”) drove the canoes before it. On the fourth day the canoes reached Rangitoto (D'Urville Island) and the people landed. After a short stay in one part of the island they removed to the Western side and permanently established themselves at a place called Moawhitu (or Greville Harbour). There they engaged themselves in cultivating the soil and fishing, and when they saw the plentiful supply of food to be obtained there they decided to fetch their women and children. They accordingly set out and by and by they all returned to Rangitoto (the red or bloody heaven). Then it was that they were seen by the inhabitants of the island, who, being very numerous, could not be either opposed or molested ; so wives were given them, and thereafter the two tribes became one and lived together.

* Tane is here used for the canoe, he being the god of forests and of all works in wood.

† This is one version of the above Tauparapara, or invocation, the original one as preserved by the direct descendants of the crew of Tainui, will be published in a later number of the *Journal*. EDITORS.

‡ Maruanuku appears to be a second name for Marama.

§ Mimi is a river about twenty-five miles North of New Plymouth ; Wai-iti, a stream some four miles further North. EDITORS.

The cod fishing grounds having been made known to the new comers, the people went out in their canoes to fish. It so happened that the place where they went to fish was *tapu* (sacred). This being so any fish (cod) caught there must be taken out of the *umu* (oven) and removed to a distance before it could be eaten; that is to say, it must not be eaten while in the oven. Early one fine morning the women went out to gather the berries of the Karaka (*Corynocarpus lavigata*) and did not return home till evening. On their return they found the food already cooked. One of them, being hungry, went straight to the *umu* (oven) where the other women were gathering up the food and, forgetful of the sacred place from whence the fish was brought, she picked up a fish tongue which she saw lying in the oven and ate it before the other women noticed the action. That very night the monsters of the deep appeared, the sea arose and, Oh! my friends, it overwhelmed these people. Thousands of men, women, and children were overwhelmed and buried in the earth by these monsters—there the people lie even now. Thus perished these people; but those of the members of the two tribes who were at the time living in other settlements did not perish. These therefore lived on, and when a long time had elapsed they went to gather the berries of the Karaka tree, and returned home in the evening. In returning home one of the women took a direction which brought her directly in front of the cave of "Ngarara-Huarau" (the monster reptile with the numerous progeny) so that when she looked lo! the monster himself was there. She did not see the monster's tail, she only saw his head and being frightened, she started to run—but the monster caught her with his tail and drew her in so that she immediately found herself encircled by the monster reptile. She was then led to the cave, and there the reptile and woman lived, with *paua* (shell-fish) for food.

The way they prepared the shell-fish for food was, first of all to gather a large quantity of it and put it into fresh water. By this means the fish is made palatable. One day the pair went to get a quantity of flax and returned in the fore-part of the day. Then the woman said, "Will you let me go to the water alone? I wish to go and prepare my food." The monster replied, "But you might run away and leave me!" "I will not," said she, "because I have made up my mind that you shall be my husband." He replied "Who can tell!" Whereupon the woman said, "I will give something to assure you of my presence." "What is it?" asked the reptile. "Let a rope," she said, "be made of flax, and let it be made long enough to reach the water." "Then!" said he, "let a rope be made." They accordingly set to work, and when the rope was finished the woman went to the water. On her return she gave the following directions:—"When I go to the water I will tie the rope round me; when I get there if you pull the rope I will at once return." She then added, "Let us experiment." She accordingly went to the water, and on reaching it she called out, "Pull!" The rope was pulled and she at once returned. "It is well," the reptile said, "go and prepare your shell-fish." Then she said, "I shall be detained, and will not therefore be back soon, for," added she, "I must first wash the fish. When that is done, I must sit down and string them together; then I must hang them up to dry so that my food may not get spoilt. You can, however, pull the rope whenever you choose to do so. When you have pulled, and the rope is fully

stretched out, you will know that it is still tied to me; but you must not strain too much on the rope lest you break it. I will not be back until I have seen to my food." To all this the reptile replied, "Yes, go!"

As soon as the woman reached the water, she tied the end of the rope to a tree and then set out for the home of her people. Her relatives received her with tears and lamentation; but while yet they wept, she said, "Let your weeping cease I must at once return to my husband who is a monster reptile with eight *peks* (? legs). Do this however, let a big house be built, let its length be ten spans (of the arms). This house you must build in among the trees, making use of the trees themselves as pillars and posts for it. The walls of this house you must cover with fern and the inside with Manuka (*Leptospermum scoparium*). You must also prepare an exit for me by which I may escape when the house is set on fire. Do you therefore set to work. Let some of you see to the building of the house, others to the making of spears, and the rest to the preparation of long poles or sticks. When you have done all these let one of you come for us."

It was not long before everything was ready, and a messenger set out for the cave. Meanwhile the woman had gone back, and on reaching her home, coiled up the rope as she approached. When she reached her husband, she addressed him thus, "I have seen your father-in-law, he invites us to his home, so that your brothers-in-law, sisters-in-law, father-in-law, and mother-in-law may greet you." The reptile asked, "When does he want us to come?" "I told them," she replied, "to build a house so that they might receive their son-in-law and brother-in-law in a fitting manner. Of course although I have told them to do this everything depends entirely upon yourself, especially if you do not care to accept the invitation which your new connections have extended to you. "It is well," said the reptile, "I am willing to go, therefore let us await the messenger." Soon the messenger appeared, then the woman said, Oh, Sir! your brothers-in-law have come to invite us." "Where are they?" the husband asked. "Lo! yonder stands your brother-in-law;" but the man was not a brother-in-law—he was a slave brought from Kahuhunu. The man would not approach near when he saw the reptile, but kept off at a distance. He was very fleet of foot and was sent as messenger on that account, so that should the reptile give chase, his fleetness of foot would enable him to escape. The reptile told the woman to tell the messenger that his (the messenger's) people, must not call out "Welcome the reptile-with-the-numerous-progeny!" but to call out, "Welcome! Oh demented one, Welcome! Oh demented one." The messenger then went on in front and the pair followed, and after rounding the point they came in sight of the *kainga* (settlement). When the people looked, lo! they were coming and the sight that met their gaze was most repugnant. Nearer and nearer the reptile came—and then the people burst forth in a chorus of welcome, thus :—

"Welcome, stranger! from beyond the sky,
My last-born-child did seek thee!
On the distant horizon—
And drew thee hither: Welcome!"

When the guest had approached still nearer the people again shouted, "Welcome the reptile-with-the-numerous-progeny! Welcome the

reptile-with-the-numerous-progeny!" Upon hearing this the monster shook his head in anger, whereupon steam issued forth accompanied by three loud reports. When the people heard these, they shouted instead, "Welcome, Oh demented one, Welcome, Oh demented one!" The guest then advanced and entered the house. As soon as he had entered, a board was placed against the opening. Then dry wood, fern, and manuka were heaped against the sides of the building. While some were doing this, others were making the dogs yelp and bark so as to create as much noise as possible. The noise caused by the wood thrown against the sides of the house roused the reptile from sleep, and he asked, "What are the people doing?" The woman replied, "They are your brothers-in-law killing food for you." On hearing this the reptile relapsed into sleep again. By-and-by he began to snore sonorously so that the sound resembled that of a great big drum when beaten. Then the woman called out, "Oh my people! Set fire to the house! He is asleep!" The people thereupon took up their lighted torches, such as are generally used by the natives, made from the resinous wood of the Rimu (*Dacrydium cupressinum*) and Kahikatea (*Podocarpus dacrydioides*). The people surrounded the building and, at the word "Fire!" plied their torches to the house, and very soon the whole place was in a blaze. When the reptile felt the warmth of the fire, he began to snore louder than ever, so that the sound produced resembled the roaring of the sea. It was not until burnt bits of wood fell upon him that the reptile woke up, and when he looked lo! fire was all round him. Then the woman shouted "Spear him!" "Spear him!" Then the spears were used and, in this manner, the monster reptile was killed. A portion of its tail, which one of the spears severed, flew off and took up its abode in a little lake,* but the tail could find nothing to do. Thus, my friends, the monster reptile, Ngarara-Huarau, was killed.

In due time the woman conceived and brought forth a child. This child was partly human and partly reptile. The feet and legs were all reptile, so also were the head, nose, and eyes: the skin alone was human. Friends, the child above mentioned died, and this because it had no mouth, although to all appearance it had one. Ended is this story.

* A small lagoon near Moawhitu.





KO TE HOENGA MAI O TE ARAWA, RAUA KO

TAINUI I HAWAIKI.

NA TAKAANUI TARAKAWA.

TE hoenga mai o Tainui, o Te Arawa i Hawaiki, i te one i Whennukura, ka rite nga tikanga, ka hoki atu a Tama-te-kapua me Tia, me Oro, me Maka me Hei ki te poroporoaki atu ki to ratou papa, ki a Tuamatua raua ko tana tama ko Houmai-tawhiti. Ka peka ke a Tama-te-kapua ki te tungou-ngaro atu i te wahine a Ruao, i a Whaka-oti-rangi. Ka puta mai a Whaka-oti-rangi, ki waho o te whare, i muri mai ka puta mai ano a Ruao, ka whai mai i muri i tana wahine. Ka tere tonu te haere a Tama-te-kapua ki te waka, ka tae tika ko ana hoa ki te kawae i te aroha-pono ki a Tuamatua raua ko Houmai-tawhiti. Ka mihi atu, ka mihi mai te koeke ra. Ka rere mai te ui a Tuamatua: "Kei hea te ao-kapua taingoino nei?" Mohio tonu atu a Oro, mo Tama-te-kapua tera whakatauki, mo te ahua o te ao o te rangi e rere ke nei, he whero, he mangu, he taingoino, ko te rite o nga mahara i roto i a Tama-te-kapua. Ko ia hoki te tangata mohio-nui i roto i taua whakatupuranga. Na te mohio-nui o Tama-te-kapua i ora ai ia i te parekura i Te Karihi-potae, ko ia anake te rangatira i ora i taua kohuru, i mohio tonu ia ki te takahanga o te kaharunga o te kupenga ki raro ki nga waewae, ka puritia ko te kahararo o te kupenga i mau ai nga karihi, ara, nga kohatu pehi mo te kupenga. Ka puritia ki nga ringa. Katahi a Tama-te-kapua ka tupeke ki waho, i marunga tonu i te kupenga, ka puta ia, ka potaea ko tona nuinga. Ko Ihu-motomotokia, nana ano tera mahara, nana hoki i kukume mai a Ngatoro-i-rangi kia haere i runga i tana whakaro, me etahi atu mahi ana. Ka mohio atu ra a Oro ma, ka karanga atu; "I peka atu ki te kainga a Ruao, kua hoki pea ki tatahi." Ka tokotoko mai te koroua ra. Ka riri atu te potiki—a Houmai-tawhiti—ki a Tuamatua, ka mea atu:—"E noho, ko au e haere ake ki te poroporoaki atu i to whanau, i to mokopuna, i a Tama-te-kapua." Ka tae ratou ki tatahi, e akiaki ana a Tama-te-kapua ki nga tangata i te to i a Tainui, kia hui mai ki te to i a Te Arawa. Ka manu a Tainui, ka hui katoa mai nga tangata ki te to i a Te Arawa. E uta ana nga tangata o Tainui, ka titiro atu a Tama, ka karanga atu ki a Hotu-awhio—ko te tama hoki tera a Hoturoa—kia ki atu ki tona papa, ki a Hoturoa; "Taihoa e hoe; me rite tahi te hoe." A, korerotia atu ana, a, whakaae ana mai a Hoturoa ki te kupu a Tama-te-

kapua, me tango mai a Ngatoro-i-rangi raua ko tana wahine ko Kearoa ki runga i a Te Arawa. Kua kite atu kua eke a Kearoa kei te waka, erangi ko te koroua kei uta ano e tu ana. Ka manū tahi a Te Arawa ki te wai manū ai. Ka whakahauhau a Tama', "E uta." Ka ekekeke nga tangata ki te waka, ka haere atu a Tama' ki te komuhumu-hu atu ki a Ngatoro-i-rangi, ka mea atu : "Me eke taua ma runga i tera waka i a Te Arawa. Kaore he tangata e mohio ana ki nga mahi a to taua koroua a Tuamatua, kei a koe anake nga mahi o te tohungatanga, o te mana o 'Tuamatua, koia ahau i tono ai ki a koe, ma runga taua i tera waka." Ka ngoto ra pea te aroha ki te ngakau o te pakeke nei—o Ngatoro-i-rangi—ka pa te reo ki te ruahine kua eke noa atu hoki ki runga i a Tainui, kua tau rawa te noho a te kuia ra. Ka peke mai a Kearoa ki uta, ka haere mai i te one, ki a Te Arawa ; ko te matara o Tainui, o Te Arawa e manū ra, i te one ra, kei te rua *tini* e ai te rongo. Kua kite atu a Tama-te-kapua, kua kau mai a Kearoa ki uta, ko te hokinga o Tama-te-kapua, ki te akiaki i nga tangata kia tere te rupeke ki runga i a Te Arawa ; me te akiaki, me te titiro ki a Whaka-oti-rangi. Titiro rawa atu, e noho ana mai te tane— a Ruao. Katahi ka haere atu ki a Ruao, a Tama-te-kapua, ka ki atu ; "E hoa, hohoro, tikina taku heru tuki kei raro i te pihanga, kei roto e titi ana, kia ata ketuketū rawa, kia kite ai koe." Ka haere a Ruao, ka tuwhera te whare, ka tomo ki roto. Ka rongo mai te tangata ra, ki te reo o Houmai-tawhiti, e poroporoaki ana, e mea ana ; "E ta ma, e Hei, e Oro, e Maka, e Tia, e ! Naumai, haere. E tae ki uta ki tai-ki-mau koutou ; ki tai-ki-noho, he huhu, he popo, he hanehane, he mateaitu, ka he. Erangi me mau ki tai-ki-tu, he puia, he angina, he kotuku, mate ka ra, ka tika te mate." A, ka mohio atu nga rangatira ra, e mea mai ana, me mate i te pakanga ratou, kua e mate i te noho noa iho, i te mangere, he mate no te kuri, no nga mea kore mahara. Ka tae ki te 20 *tini* te mataratanga mai o nga waka ra. Kimi tonu te tangata ra—a Ruao—i te heru o Tama-te-kapua. I muri ano i te tononga mai o Ruao ra e Tama' ra, ka tae atu a Tama' ki a Whaka-oti-rangi ; ka mea atu ; "E, haere ki te waka ki te wakatau nohoanga mou ; ko tenohoanga, kei tetuatoru o nga taumanu i te kei, ara, i te tungauru. Na ! kei tua atu toku, ki kona tatou na." Te rupeketaanga ano o nga tangata katoa, tu iho i raro ko Tama' raua ko Ngatoro'. Karanga atu a Tama', ki a Ngatoro ; "Kokiritia te waka." Ka kokiritia e raua. He rite ano to raua pekenga ki te waka, e tu ana hoki nga rawhara, ko nga rawhara e rua. Puta rawa mai te koroua ra ki waho, kua taki tae atu nga tangata ki te kainga i te poroporoaki mai i nga waka ra, oma tonu te koeke nei—a Ruao—ki tatahi, pehea pea kei tatahi e noho ana te ruahine a Whaka-oti-rangi. Tae rawa atu ki te tahuahua o te one, e whakangaro atu ana nga rawhara o Te Arawa.

Heoi ra, ua to koutou koroua, kua piataata te wai o nga kanohi. Katahi ka hoki tona mahara :—"I nawai ano ka kore tonu he heru i kimihia nei e au. Kaore, he kahaki ke ta Tama-te-kapua i a Whaka-oti-rangi. A, taihoa koe ka raru i ahau !" A, i tutuki mai ano a Ruao ki tawahi nei, ki te riri raua ko Tama-te-kapua, a, i raru a Tama-te kapua, i tukua mai nga poipoi kutu—ko ia te matua o tenei mea o te kutu, ko Ruao.

Ka rere mai te waka ra, a whakaheke nei e Ngatoro-i-rangi ki te Waha-o-te-parata, i runga i te mahi kino o tona hoa ki a ia—a Tama-te-kapua. I karanga tonu ake a Ngatoro-i-rangi ki a Maui-mua,

ki a Maui-roto, ki a Maui-taha, ki a Maui-pae, ki a Maui-taki-taki-o-te-ra; koia nei nga atua nana i whakamana mai te pouri o te koroua nei. Kia taka waenganui, e heke ana a Te Arawa. Ka karanga a Kearoa; "E Toro e! ka taka te urunga o Kearoa," Kahore rawa i whakarongo te koeke ra ki tera karanga. Tuarua, tuatoru, kore rawa. No te reo rawa o tona iramutu, tama a tona tuahine—ko Uenuku-whaka-roro-nga-rangi te ingoa o taua tamaiti—i karanga ake ki tona papa. Koia tenei tana karanga; "Tauanui e! kei a koe ra, whakahokia te iwi ki te ao-marama." Ka tahi ka oho te ngakau o Ngatoro-i-rangi ki tona iramutu, ka whakahokia ake. I papahoro katoa nga putea o runga, a ka mahara nui ko Whaka-oti-rangi ki te ruku i ana Kumara.

Rere mai nei, a ka tae mai ki Ratanui, kei te takiwa o Tikirau, ka kite atu ra i nga rata ra (No Tihema hoki te marama i u mai ai). Ka karanga atu a Tama-te-kapua ki a Ruarangi-murua raua ko Ika, "Me whiu nga kura nei ki te wai, ina hoki e mau nei kei nga rakau o konei." Ka whakaaetia atu e nga hoa, ka whiua nga kura nei. Ko nga ingoa o aua kura nei ko Tu-he-po, ko Tu-he-ao, erua aua kura. Ka pahemo mai te waka nei, ka pae i muri, ka kitea e Mahina—Koia tenei whakatauki mo te mea kite—"E, he kura pae na Mahina, kaore e hoki atu to taonga ki a koe." Kua kite au i aua kura; no te matenga o Hikareia Ngamoki, rangatira o Te-whanau-apa-nui, ka tikina i te ana tupapaku e takoto ana. Ko te ingoa o taua waro ko Moaha, he takoto-ranga no ona rangatira.

I poka tonu mai a Te Arawa ma te taha o Whakaari, pa rawa mai Moehau. Ka puta i Tikapa, kua karanga a Ngatoro-i-rangi; "Me huri to tatou waka, me whakapiri atu ki te motu ra, kia hoatu to tatou ara kia pa atu ki te oneone o tenei tuawhenua." Ko taua mea he kohatu. A, hoki mai ana a Te Arawa, ka whakatata atu ki te motu e tu i waho o Poihakena; ko te ingoa o taua motu ko Te poito-o-te-kupenga-a-Taramai-nuku. Ka waiho atu taua kohatu ra, na Tama-te-kapua te kupu i te waihotanga a Ngatoro-i-rangi i te kohatu—i penei a Tama', "Ka waiho tenei kohatu, he aha te tikanga?" Ka mea a Ngatoro', "Ka waiho koe i konei, E te kohatu nei, me haere koe i roto i te kupu karakia o nga uri o nga tangata o runga o tenei waka, hei mauri mo te karakia whakangungu." Ka mohio a Tama' koira te mauri mo nga tangata katoa i runga i a Te Arawa, ka takoto te whakaaro i roto i a ia kia hoki mai tona tinana ki tera wahi. Ka tu a Tama' ki runga, ka mea atu ki te hokowhitu rangatira; "Whakarongo mai koutou katoa, ahakoa u to tatou waka ki whea, ki whea, o tenei tua-whenua, ka hoki mai ahau, ko te tihi o te maunga ra taku kainga." Ka tohu ake te ringa ki te tihi o te maunga o Moehau, a, kahore hoki i kiki mai te katoa: Ka mea ano a Tama; "Ka takoto toku tinana, ka pumau ki tenei wahi." Ka mutu, ka mawete mai te waka i te motu ra, ka komuhumuhu katoa nga tangata o runga i a Te Arawa, ka mea etehi; "Ki te pa to tatou waka ki uta, kia tere te tu ki runga ki te taumau whenua, inahoki te ahua o to tatou hoa, tere tonu te taumau ake ki te maunga ra." Ka mea etehi; "E, ehara i tera tona tino take i taumau ai i tenei wahi hei kainga pumau mona, kei te whakamaramatanga o te kohatu, koira to tatou mauri, tae noa ki to tatou uri, koira te take." Na, ka whakamaramatia ake; e rima nga mauri kei tenei motu, e haere ana i roto i te Karakia whakangungu. Te timatanga, ko taua kohatu i waiho nei ki Moehau; tuarua ko te manuka i Whakatane; tuatoru ko te rengarenga kei runga i te tuahu

i Whangara; tuawha ko te kiripaka a Ngatoro-i-rangi ano i titi ai ki te tihi o Tongariro i puta ake ai ko Ngauruhoe, te ngawha e hu ra i te tihi o te maunga; tuarima ko te tuahu i Kawhia i Maketu, ko Ahurei te ingoa o taua tuahu.

Kati, ka maro mai te rere a Te Arawa, ka pa ki teteahi kohatu kei waho o Ahuahu, ko Reponga te ingoa; ka waiho i reira nga manu ingoa nei—a Mumuhou, a Takereto. Te mahi a era manu, he tohu hau, he tohu marangai, he tohu i te paki, i te hau e paki ai te moana.

Ka rere mai te waka nei, ao rawa ake te ra kei waenga o Matarehua o Wairakei, kua kitea nuitia a uta. Kua tere a Tama' te tu ki runga kua karanga tonu; "Te kurae ra, ko te kureitanga o toku ihu." Kua kaika tonu a Tia ki te tu ki runga; "Te toropuke i runga ra, ahu mai ki te maunga nei, ko te takapu o Tapuika." Aki hono tonu ta Hei kupu i roto i ta Tia taumau, "No tua nei o te maunga ra ahu atu ki tera pae maunga e rehurehu mai ra i raro, ko te takapu o taku tama o Waitaha." Ka ahu ki raro ta Hei taumau ki Katikati. Kahore a Rotorua e kitea atu e ratou, e tika ai a Tama-tekapua te ki, ko Rotorua-nui-a-Kahu-mata-momoe. Erangi tenei pepeha, ko te Roto-kite-a-Ihenga, ka tika tenei, taihoa ka marama ano.

Ka poupuu atu te ihu o Te Arawa ki Ongatoro, ka tae ki te wahapu o Maketu. Ka whiua te punga o te kei, no reira ano pea tera kohatu e kiia na, "koira to te kei." Ka herea te taura o te ihu ki teteahi kohatu nui, ko te ingoa o taua kohatu ko Toka-parore. Ko eteahi o matou e ki ana, koira tonu te punga, ko eteahi e ki ana i tahuri a Te Arawa i taua kohatu nei, ko ahau e whakatika ana ki tera, no reira tonu tera kohatu ki taku mahara. Ka mutu ka peke katoa nga tangata ki uta.

Kua takoto te mahara o Oro, o Maka, o Uruika, kia ahu whakarunga ratou ki te kimi whenua i te mea kua riro katoa taua takiwa i nga taumau a nga tangata tokotoru. No te aonga o te ra, ka riro te waka i era; ka eke hoki a Ngatoro-i-rangi i runga, ka ahu ki runga. Ka kite ratou i te Awa-a-te-atua, ka whakatapoko ki roto, ka u ki te taha ki runga o Niao, ka toia ki uta, he mea karakia na Ngatoro-i-rangi te toanga. Ka haere nga tangata, a Kurapoto ma, ka ahu mai a Ika, a Mawete. Ka tere tonu te haere a Ika raua ko tona uri ko Tua, ka puta ki Rotoehu; whakawhiti tonu, ka titaha haere, ka puta ke ko Te Rotoiti, ka ki atu ki tona uri; "To kainga, whaia te mutunga mai o te roto nei." Ka haere tonu, ka puta ki Rotorua, noho rawa atu a Tua i te kopua, kei raro o Ngongotaha, kei te pito o te one.

Ko Ngatoro-i-rangi, i haere tonu ma Tarawera awa, ka tae ki raro o Ruawahia; ka kite ia i teteahi tangata i reira e noho ana, ko te ingoa ko Tama-o-hoi. Ka ki atu a Ngatoro', "No nawhea i tae mai ai koe ki konei?" Ko roto i te ngakau o Tama-o-hoi kua riri rawa, kore rawa i hamumu te waha. Kua mohio tonu a Ngatoro', kua makutu i a ia. Ka ki atu ano; "E mohio ana ahau kei te patu mai koe i a maua ko taku hau; e kore taku hau e riro i to karakia. No te Hapu-oneone koe; no Te Heketanga-rangi ahau." Katahi ka haere tuara te tupua ra—a Tama-o-hoi—me te makutu, me te karakia haere. Katahi a Ngatoro' ka mohio atu ki nga kupu o te karakia-makutu; ka karanga atu ia, "Mate tata koe i ahau i naia tonu nei. Noku te mana kei runga i nga tangata o toku wahanga." Kua wehi te tangata ra, kua mohio he pono, he mana nui kei runga i a Ngatoro'; katahi ka toremi ki te whenua. Ka haere tonu a Ngatoro', ka mahue mai a Paeroa, ka

titiro atu ki Taupo, me te titiro atu ki Tongariro; ka mea ia kia tae ia ki taua moana, a, kia eke hoki ia ki te tihi o Tongariro. Kua rongo koutou i enei korero pea? Otira, me tuhi tonu.

Ka tae!a Ngatoro' ki te take o Tongariro, ka piki ake, ka taka waenganui e piki ana, kua rongo tona tinana i te matao. Piki tonu, ka eke ki runga, kua mate rawa ia i te huka. Katahi ka kowhakina teteahi wahi o tona Kohatu kiripaka—ko teteahi taha i mahue atu i Moehau. Katahi ka hoaina e ia ki te kupu karakia. Wiri ana te haerenga ki raro ki te whenua.

A, i a Ngatoro' e piki ana i te maungara, i tae ano te awangawanga ki ona tuahine i noho atu ra i Hawaiki i te hoenga mai o Te Arawa. I haere atu a Kuiwai ka ki atu ki a Haungaroa; "To taua tungane kua pangia e te mate, me haere taua." Ka eke mai raua i runga i te pungapunga, a, i u ki Te-matau-a-Maui, i te takiwa o Nepia, ka tika mai ma Titi-o-kura, ka puta mai ki Kaingaroa. Whakamau tonu te haere ki Tongariro; rokohanga atu, kua hu ke te ngawha ki te tihi o Tongariro—a Ngauruhoe.

Na; ka rua nga mea mana a Ngatoro-i-rangi i waiho toitu ki te ao nei—ko tera i Moehau, me tera hoki e hu nei i te tihi o Tongariro.

A, i hoki mai ratou ko ona tuahine ki Maketu, otira i Tongariro ano ratou, ka wera a Te Arawa. I Rotorua nei katoa nga tangata. Na nga hoa o Ngatoro-i-rangi i whakahoki a Te Arawa ki Maketu, i tona waihotanga atu i Te-Awa-a-te-atua. Ko Tia, i Titirapunga; ko Hei, i Hikurangi ke, i Katikati; ko Oro, ko Ika, ko Mawete, ko Ruarangi-murua, ko Uenuku-whakarongo-nga-rangi, ko Maka, me Hatupatu, i te haere katoa i te mata o te whenua; a, i Moehau ke a Tama-te-kapua i te whakamana i tona taumau mo Moehau. A, i tino tae te tohu ki a Hatupatu i Mokoia, i Rotorua nei. Ka ruku mai ia i raro mai o te mcana o Rotorua, ka tae mai ki Ohau, takahi tonu ki Maketu. Rokohanga atu, kua matao noa atu te ahi ra. Kua taea a waho o te Maungatawa e Raumati, nana nei a Te Arawa i tahu ki te ahi. Ka tiorotia, ka puta ki Wairakei—a Hatupatu. Ka tata a Raumati ki Maunganui, ka wahia te whenua e te kupu karakia a Hatupatu, kia toro manawa ia ma raro i te whenua. Kua mohio ia e kore e mau i a ia; ka haere ma raro i te whenua ka puta ake i Panepane i tera taha o Waikonire, i te wahapu o Tauranga, ka tatari i reira te whitinga atu o Raumati, ka hopukia, ka kotia te pane, ka poua he rakau, ka waiho te pane ki runga ki te rakau. No reira iho, tae noa ki naiane tenei ingoa—a Panepane—e karangatia ki te ao, e enei whakatupuranga. Na, ka ea te weranga o Te Arawa; te utu o tona hara, ko ia ano.

Ka tae mai a Ngatoro-i-rangi, ratou ko ona tuahine, ki Maketu. Tirotiro kau ana ki te tupuna waka, ka tangi ki te kore waka, ki te maumau o Te Arawa. Ka mea atu a Kuiwai, "I tutuki taku waewae ki te manga paruparu i roto ra, taku mohio, he rakau nui kei raro i te whenua, me tiki me titiro, ka pa he tawhititanga." Ka mea atu a Ngatoro', "Kei tehea takiwa?" Ka tohu atu te ringa o te tuahine ki Kopunui. Ka haere a Ngatoro', raua ko te tama ko Tangihia, ka kite i te whakarekenga, ka kerikeri, a ka tino mohio raua he totara. Ka hoki te tama ki te tiki i a Kuraroa, i a Urnuka, i a Maka, i a Mawete, i a Tama-te-ra-nui, i a Waitaha; kua hui katoa mai ratou, nga papa, nga tama katoa, ki te mihi i to ratou taonga. Ka tu a Kurapoto me te toki—raua ko Kahu, te tama tuarua a Tama-te-kapua, ara, ko Tuhoro to mua, ko Kahu to muri.

Ko Tama-te-kapua, me tana tama me Tuhoro, me nga tama a Tuhoro, me Ihenga, me Tama-ihu-toroa, i Moehau katoa, i te whenua i *oatitia* e Tama-te-kapua. Ka hoki ia ki tera maunga noho ai. Na, ka mahia te waka nei e te hanga rangatira ra, ka tareia, me te kupu karakia kia tere ai te oti. Ko te tohunga tonu hoki tenei, nana a Te Arawa i tarei, na Kurapoto. Ka oti te waka nei, ka mea te kupu a Mawete—ko raua nga tohunga tarei ko Kurapoto—ka mea ra, ki te nuinga; “Whakarongo mai, e aku rangatira, e mea ana ahau, me hua te waka nei ko Te Arawa, he arohirohi no toku aroha ki to tatou taonga nui i pau nei i te ahi a tenei Rerewhaiti,” (ko tenei kupu mo te taurekareka, mo Raumati). Kore rawa i hamumu te waha o te hokotoru rangatira. Ka utua e to ratou kametoa rangatira mana, e Ngatoro-i-rangi, ko ia hoki te ariki o nga ariki, ara, ko tona papa te matamua, ko Rakauri te tama tuatahi a Tuamatua, uri o Te Heketanga-rangi, koinei te kauhau ariki, ko Ngatoro-i-rangi raua ko Tama-te-kapua, o tawahi mai, a tae noa ki tenei motu. Kei te mohio nga uri o enei tangata, ko te nuinga o nga iwi i tenei motu, he uri no enei tangata, no te kawee o Te Heketanga-rangi. Na, ka hamumu atu a Ngatoro-i-rangi ki nga rangatira katoa; “Whakaronga mai, E aku taina, E aku papa, E aku potiki, katahi au ka utu i te kupu a Mawete, kia tapa te waka nei ko Te Arawa. Ko tenei ingoa, he ingoa tapu rawa; ehara hoki i a tatou nana i hua tenei ingoa ki tana waka, erangi na to koutou papa, koroua hoki, na Tuamatua. Ata whakaaro koutou ki taua ingoa, ko Te Arawa, ko te ara tenei o nga rawa katoa, e mate ai i ahau, i a koutou, nga mea e hiahiaitia ana; kia peratia ka kawea aua rawa ma te ara e tika atu ana ki te tino tuahu ki te Kauhanganui. Na, kei au tana mana, na, kei a Hatupatu teteahi wahi, na, kei a Tama-te-kapua teteahi wahi. Ko tenei, e, na te wahine i kite tenei rakau, tapa atu ki Totarakeria.” Koia tenei waka a Totarakeria. Tana hoatutanga ki Hawaiki, ko Ihumotomotokia—he parekura. Ka hoki mai ka whaia mai a muri i a Ngatoro' ka u ki Motiti. Ko te iwi ra e rere mai ana i te moana. Ka karanga atu a Ngatoro', “Tau mai i waho na, mo te ata taua ka riri.” Ka whakaae mai nga rangatira o Te-tini-o-Manahua. Ka haere a Ngatoro ki Matarehua, ki te hanga tuahu mana, kei kitea a ia e te tangata. Katahi ka mahi tuahu, ka oti ka tu i runga ka wawahi i nga karakia ki a Maui, ki a Tawhiri-matea, ki a Kahukura, me te karanga atu ki a Tangaroa i te wai, kia kori, kia ripo, te moana. Me te karanga atu ki a Maui kia kumekume mai nga hau o Pungawere. Na, ka whakamana mai tona reo e nga ingoa kua whakahuatia ake nei. Ko te iwi ra, kua parangia e te moe. Weherua rawa ake ka puta ta ratou inati—te tukunga mai, kore rawa i rikarika, ka tahurihuri, ka mate—Koia Maikukutea, ka mate ki Motiti. Mo te kanga te take o Ihumotomotokia, tae noa ki tenei motu; mo tenei kupu atu ki nga tuahine o Ngatoro-i-rangi; “He urunga no o korua tungane nga wahie o Waikorora, te tikina ai e korua?” Na to raua tane taua kupu; koia i mamae ai te ngakau o Ngatoro'. Tana hoatutanga, mano-tini, mano-tini te utu o tera kupu. Kia pahemo ke mai nga waka nei, a Te Arawa ma, ka kiia mai taua kupu i muri. Na, haere mai nei nga wahine ra, korero nei ki to raua tungane ko taua kupu ra. He teka, kaore e kaha taua iwi ki te kupu pera, no te mea ko taua iwi kei raro rawa to ratou ahua. I te nohonga ano i reira o te aitanga a Tuamatua ka nui te wehi; na reira a Ngatoro ka mama te patu i mate ra Ihumotomotokia. No te whainga mai, katahi ka riri te koeke, koia tenei ko Maikututea, ki Motiti.

Na, ka pumau te noho a enei tangata katoa, no Te Awa-a-te-Atua haere i te awa o Tarawera, maro i runga o Ruawahia, Rere-whaka-itu, Nga-ti-whakawe-a-Ngatoro-i-rangi, tapahi tonu ki Runanga, ka huri ki te hauauru, haere i te taha tonga o Taupo, ka puta ki Patea, tapahi atu ki Karioi, ka huri mai, haere mai i te taha hauauru o Tongariro, haere mai i te taha hauauru o Titiraupenga, haere mai te taha hauauru o Te Whakamaru, ma Maungaiti, ka tapahi tonu mai, i te Tokoroa, haere i roto o Waihou, haere i raro o Te Aroha, Ohinemuri tae noa ki Tararu, haere i te tapatai ka tae ki te tihi o Moehau, kei te urupa o Tama-te-kapua ka huri mai i te moana, ka kati ki Te Awa-a-te-atua. Koinei te rohe tuturu o te aitanga uri o nga rangatira nei, haunga nga mea i totoro atu ki tera wahi ki tera wahi, kei a Te Whanau-apa-nui, te kawae mua a Tama-te-Kapua kei a Te Kani-a-takirau, kei a Te Apatu, kei a Kopu-parapara. Erangi ko toku to mua—a Turirangi—ko Te Toko-o-te-rangi to mua rawa a te ariki, ko Wahi-awa to muri, ki a Te Kani-a-takirau a Te Toko-o-te-rangi.

Na, ka tata a Tama-te-kapua ki te mate; ka ki ake ki a Tuhoro; "Kia tika to whakaputa i a koe, kei raru koe i taku mana ina tanu koe i a au." A, kihai i tika te whakaputa a Tuhoro i a ia i tona raweketanga i a Tama-te-kapua. Ka karanga mai a Tuhoro ki ana tama, ki a Ihenga, ki a Tama-i-hu-toroa kua riro ia i te mana o te koroua, i he ko tona taka i a ia. "I muri nei, ki te raweke korua i a au, whakahokia ta korua otaota ma to korua papa, ma Kahu-mata-momoe korua e taka e whakaputa; to korua taonga—a Koukoumatua—kei raro o te pihanga o te whare e tanu ana, no to korua koroua ake tena taonga, no Tama-te-kapua; he whakakai-taringa, he pounamu. No ta maua whawhai ko Kahu—ko to korua papa—ka motuhia mai e au i te taringa. Kati, kua aroha iho au; kuhua iho e au. Koina tonu he tohu ma korua, ko te taringa, kia tere ta korua haere."

A, ka hemo a Tuhoro; ka oti te mahi a nga rangatira, haere tonu mai i Moehau ka tae mai ki Maketu. Ka ui atu ki nga tamariki; "Keihea te whare o Kahu?" Ka tohungia mai, ka tohe tu tonu atu te haere a nga turuhi nei, ka mahue te kuaha o te taiepa, me te titiro mai o nga tangata i etahi kainga, te kati ko te taiepa. No te taenga ki te roro o te whare, kua kite tonu atu i te pa-takitaki kohatu i te urunga tapu o Kahu—peke tonu a Ihenga ki runga i te urunga i roto i te pa-takitaki. Ka tangi te umere a te iwi nei, me te karanga a taua iwi nei; "Kua takahia to urunga e te tangata! No hea ra enei tangata?" Ka oma mai te tama a Kahu—a Tawake-moe-tahanga; titiro rawa mai e noho ana taua hunga turuhi nei i runga i te wahitapu ra. Ka tu a Tawake, ka tatari ki a Kahu. Ka tae mai a Kahu, ka tu atu i tawhiti whakaaro atu ai, "Nohea enei tangata i tino toa ai ki taku urunga?" Ka mohio mai a Ihenga e pera ana te ngakau o tona papa raua ko tona taina a Tawake, kua kite tonu atu i te motu o te taringa. Kua waiho te otaota tapu ki runga ake o te urunga titi ai, kua tu atu ki runga karanga atu ai; "Haere mai, taihoa tatou e tangi, tenei te otaota o to tuakana, o Tuhoro, kawea maua ki te tuahu whakaputa ai." Heoi ano, kua aue mai te koroua raua ko te tama, kua mohio, ko nga tama a Tuhoro. Tangi marire, ka mutu.

1 te ahiahi ka kawea ki te tuahu, ka whakaritea kia waru nga ra mo raua e tapu ana; ka mohio a Kahu ko te mana tera o Tama', apiti atu ko te mana o Tuhoro ka rua; no reira i pera ai te nui o nga ra, a, riro tonu mai i a Kahu taua mana, mehemea pea kua raua e kua -ke e Tuhoro ma Kahu raua e whakaputa, penei ka tuturu te mana o

Tama-te-kapua ki a raua, inahoki o raua toronga atu ki nga whenua nei nunui mai ana nga ingoa o te aitanga a Ihenga. Tetehi i tino he ai, kihai aua ra e waru i rite, tomokia ana mai to ratou whare tapu e Kakara, tamahine a Kahu—he tuahine no Tawake-moe-tahanga; i titiro mai hoki taua tamahine ki te pai o te ahua o tenei o ona tungane—o Ihenga. Riri noa atu te koeke, kaore te tamahine i whakarongo. Ko te ki atu tenei a Kahu; “E hine, kua te whare tapu i o tungane e takahia e koe, ka toru ano enei ra, e rima ki muri, kei reira koe takahi ai i o tungane. Ko te hurihanga takapou o to papa o Tuhoro, ko te whakaerotanga hoki tenei o te mana me te tapu nui o to tupuna o Tama-te-kapua i hoki mai ai ki ahau, kei runga i ta raua otaota i mau mai nei ki au.” (Ko te ingoa o taua mea e kiia nei he otaota, kei roto i te kupu karakia, ko te rakau hau ora mo raua, me te mana ano o te tupapaku kei taua rakau, kei te karakia parepare i nga mea kino o te ao, a whakangungu tonu atu ki te Pae o Kahukura.)

Na, ko nga kupu atu tenei a Kahu ki te kotiro ra, ki a Kakara; kore rawa a roto i tahuri mai i te mea nuaa kua hiamu te tinana i te hikitanga o te pai o te mata o te turuhi nei, o Ihenga. A, whakaputatia ana to ratou whare tapu ko ana tama. Ka tino *marena* a Ihenga raua to tona tuahine ko Kakara. Kia puta ake a raua tamariki ko Tu-ariki to mua, ko Puriritaua to muri. Na, ka pumau te noho a Kahu ratou ko ana uri ki runga ki Maketu tae noa ki te wa i a Rangitihi.

TE TIMATANGA O NGA WHAWHAI KI RUNGA O MAKETU, O RANGIURU,
O TE PUKE, A TE MOEMITI, TAMA A TE PUHIPUHI.

No te wa i nga uri o Rangitihi, katahi ka nuku ki nga roto te noho o nga iwi o Te Arawa. Ka eke mai he iwi ke, he mana ke, ko Te Rangihou-whiri. Ko te aitanga uri o Tia i rokohanga e tenei iwi, ara, ko Tatahau. Kohurutia iho a Punohu, he tamahine na Tatahau. Ka tupu te pakanga tuatahi ki tenei wahi. Ka whakataka e nga uri o Tia, o Hei, ki te ope ki a Te Ruinga, ka mate, ka ea te mate o Punohu, ka kore atu tena mana ka heke ki Tauranga.

I muri o tena ka eke mai he iwi ke ano, he mana ke, ki Maketu, ka whawhaitia, ko Ngariki taua iwi, ka whawhaitia ano e Te Arawa, ka hinga tetehi, ka hinga tetehi, a, i taru a Ngariki, i wawa noa atu.

Ka eke mai ano he iwi ke, he mana ke ki Maketu, ko Ngati-whakahinga. Ka tupu mai ano nga uri o Te Rangihou-whiri i Tauranga, ka whawhaitia ano a Ngati-whakahinga e nga uri o Tia, o Hei, o Tama-te-kapua. A, he kaha taua pakanga, kore rawa i neke tetehi me tetehi.

Katahi ka haere mai tetehi iwi ke, i ahu mai ano i runga, ko te ingoa o taua iwi ko Te Raupo-ngaohehe, ko Te Tururu-mauku; ka eke ki Maketu. Rokohanga atu, kua ki katoa nga pukepuke i nga pa o Ngati-whakahinga. Ka kiia atu e nga rangatira o Ngati-whakahinga; “E noho tonu ana tenei, i runga i te pakanga, ira te iwi nona tenei whenua. Haere, whawhaitia kia riro mai a reira mo koutou.” Whakaae ana nga iwi ra, ka whawhai ki a Tapuika, ka hinga a Marukukere raua ko tona tuakana ko Tawake-hei-moa i nga iwi ra, ka hinga

ki Omaro-poporo. I muri iho ka whawhaitia ano, ka riro i a Moko te whakahaere o te riri. Kua mamae a Moko ki ona papa, ki a Tawake-hei-moa raua ko Maru-kukere. He tungane hoki aua rangatira ra no tona whaea, no Puriti. Ka whawhaitia, ka hinga aua iwi ra i a Moko, ka wawa noa atu nga morehu. Me te noho pai noa iho a Ngati-whakahinga, ko te ngakau riri o Tapuika, o Waitaha ki a Ngati-whakahinga kua kore noa iho, kua mea te ngakau o tetei, o tetei, kua he riri ma ratou ki a Ngati-whakahinga—i mate ke nga rangatira o Tapuika i tera iwi haere noa mai.

A, heoi, kua haere noa atu a Tapuika, a Waitaha, ki Maketu, ki te ika, ki te pipi hei oranga, a, kua haere mai hoki a Ngati-whakahinga ki Rangiuru nei, ki Te Puke, a, kua makamaka kai, taonga, a Ngati-whakahinga ki a Waitaha, ki a Tapuika, a, kua ngoto te aroha pono ki roto i a ratou, a, kua moemoe nga wahine o Tapuika, o Waitaha, a, i nga wahine hoki o Ngati-whakahinga. A, i taua wa kua aroha nei ratou ki a ratou. Ka rongo mai te tino turuhi o Ngati-whakahinga—ko Turanga-i-te-whatu te ingoa—he tama na te tino kametua o Ngati-whakahinga, tona whakapapa kei a Tama-te-kapua kei a Tuhoro, tae iho ki a ia he tane katoa, ara, ki a Ranga-whenua. Na tana wahine i kukume ki roto i a Ngati-whakahinga, no taua iwi tetei taha o tona wahine, te whaea o Turanga-i-te-whatu, a Te Hinetapu.

Na, ka ronga mai ra a Turanga-i-te-whatu ki tetei wahine pai kei a Waitaha e whakapuhia ana, he tamahine na tetei o nga kametua o Waitaha, na Te Moemiti—ko Pare-hirangi te ingoa. No te aitanga uri o Kahu tetei taha o te papa o taua wahine puhi nei. No te aitanga uri o Waitaha te whaea o Te Moemiti. A, ka marama nos te titiro mai a Ranga-whenua, i uri tahi ia no Tama-te-kapua, ko Tuhoro to mua, nana a ia, ko Kahu to muri nana te papa o te wahine puhi nei. Ka makere mai te kametua ra ki te ara, ka tae ki te pa o Te Moemiti, ki Hapaitatara. Tomo tonu atu ki te whare o tera kametua—o Te Moemiti—i te po. Ka whakaatu i tona take, he tono i a Pare-hirangi ma tana tama, ma Turanga-i-te-whatu.

Ka ui a Te Moemiti, ki a Rangawhenua; “Kei a wai to waka huri iho a tae iho ko koe?” Ka mea atu a Rangawhenua; “Kei a Tama-te-kapua taua tahi.” Ka tino korero a Rangawhenua i aua ara katoa, a, ka marama mai tera, a, ka whakaee—i pohehe ia no Ngati-whakahinga tuturu a Rangawhenua. Heoi, ka moe a raua nei tamariki, ka *marena*.

He roa te wa e pai ana enei iwi ki a ratou, ka u nga waka no Motiti ki Maketu. Ka uia iho e Ngati-whakahinga; “Kohea tenei ope?” Ka karanga ake a Turourou; “Ko au! ko au! ko Turourou, e haere ake ana ki tetei pona tawhara.” Ka hoe tonu te ope ra o roto o Kaituna. Na, ko Waitaha kei a Matarehua e hoe iho ana ki Te Karaka, ki te mahi ika hei hoa mo te aruhe, hei kinaki. Tutaki tonu ki te Rotoparera. He pono ano e ahu ana ano taua ope no Turourou ki te kato tawhara, ka tutaki; kite ana tetei, kite ana tetei. Ka mea a Te Moemiti ki nga rangatira o tona iwi, o Waitaha; kia whakautia ki uta. Ko Ngati-whakahinga pea, kihai i kite mai kua u ki uta, ka whakau hoki i o ratou ki uta, kua kokiri tonu mai, kua pakiri te niho i runga i te huata. Kitea kautia mai a Te Moemiti e Turourou kua matara e waiho tonu te pouwhenua i raro tonu o te heketanga, he huata e wha maro te roa, te rakau a Te Moemiti. Noho ana a Turourou i waenga o te huata; kua tu, ka whati. Koia a Wai-keakeka taua parekura. Ka rere nga morehu ki Tauranga.

Ka hapainga mai, he rangatira ano tenei—ko Te Rangi-iri-hau. I mea ia, mana ka riro a Te Moemiti. Ka whaia tenei ki te pa—ki Te Tapuae—ki te pa o Makino. Kua karahui mai a Te Moemiti me tona iwi, ki te pa kotahi. Ka mea a Te Moemiti me whakaputa ki waho; ka mea mai a Makino ki roto tonu o te pa, a kua eke tonu mai te hoa-riri, ka puta a Te Rangi-iri-hau, kua puta a Kaingaiti i tetei paihau, nana ano te matangohi; ka pekena e te tuakana, e Te Moemiti, ko Te Rangi-iri-hau noho ana i waenga o te huata o Te Moemiti. Ka whati, ka patua haeretia. Ko te ingoa o tenei parekura ko Te Arapakiaka, he awaawa, i waenganui rawa o te pari te kiinga i te tangata mate. Ka rua parekura ka tau te whakaaro riri o nga uri o Te Rangi-hou-whiri, ka hoki ano ki Tauranga. Ko Ngati-whakahinga kua tau pai rawa ki Maketu.

I muri iho, ka patua te kuri a Ngati-moko e Ngati-rere-a-manu he hapu no Waitaha. Ka rangona, ka tikina mai ka patua taua hapu. Tokorua rawa nga utu o te kuri ra. Ka tae te rongo ki a Makino, ki a Waitaha, ka haere mai ki te whawhai ki a Tapuika. Ka hinga a Waitaha—hokowhitu ki te takotoranga; ko Makino i mate. Ko te ingoa o tenei parekura, ko Te Rahui. Ko te tino rangatira toa o Waitaha—ko Te Moemiti—i Rotorua ke, he rongo i tae mai ki a ia ko tona taina ko Wihau, kua hinga i a Ngati-whakaue—he riri i te one i Opu. Ka tac atu te morehu ki Rotorua, tika tonu ki a Te Moemiti ki te korero i te parekura o Waitaha. No Waitaha hoki a Ngauru te whaea o Te Moemiti ma, a Ngauru ko to ratou papa ko Ngatarawahi no Ngati-rangiwehewehi, no te aitanga uri o Rangitahi.

Katahi ka whakataka a Ngati-rangiwehewehi e ia—e Te Moemiti, ka tangi ki tona waiu, ko Nuku ko Te Weu, koia nga tino toa. Ka haere mai, ka tae mai ki te pa o Tapuika i te Paraiti, ka karanga atu a Te Moemiti; “Kaore he riri, erangi homai a Makino kia tangi au ki toku taina.” Ka mauria mai te upoko e Taura-herehere, he tamaiti rangatira no Tapuika, ka whakanohoia ki runga i te turuturu, ka mihi iho a Te Moemiti, ka mea:—“Na! taku taina, i to whakahaere he i te iwi, i te mana, noho mai ana koe i roto i te umu a tetei tangata ke, naku ano i tika ai to taua ingoa, me te iwi, me te mana katoa me te whenua.” Ko te take o ana hamumu, no to raua tautohe i te matenga o Te Rangi-iri-hau, he ki na Makino nana te tupapaku, tautohe raua kua whakatuma tetei me tetei. Ka peke ka riria mai e Ngatarawahi, “E tama ma, korua ko to taina, tenei ra te Kaiwhakawa mo korua me kawe korua ki te tuahu, ki te kaha, kia takahi o korua waewae ki te kaha.” Kakawea e Ngatarawahi raua ko Kairongoua, a taka ana a Makino ka iri ko Te Moemiti ki runga i te kaha. Ka hoki mai ki te marae ka whakapuakina atu e Kairongoua ki a raua te whakatau a te atua mo ta raua tautohe. “Ko ta korua tangata, na to tuakana na Te Moemiti.”

Haere ra a Te Moemiti ki Rotorua, na, hoki mai nei me tana ope, ka mahue atu ra te pa o Tapuika ka whiti ki Hakaipuku. I te wahanga o nga huarahi ka araia e ia te ara ki Te Tapuae. Erangi me tiki me patu ko Ngati-rere-a-manu, na ratou te pokanoa ki te kuri i mate ai a Makino. Ka whakaae a Nuku. Ka haere mai, rokohanga mai e tauwhanga riri ana ano ma ratou. Tangi te kokiri a te ope ra ki te pa, tupiki tonu, te ope nei. Ka mohio a Te Moemiti ka ora, ka patu whakairi, ka karanga mai a Te Moemiti i muri; “Kotia kia mate, ko toku ngakau e totohu ki te po, ko tona e ea ake ki te ao.” Kua peke tetei o nga tama, motu rawa ko Te Namu, kua peke tetei motu

rawa ko Tuhua-tahi, ko Whetu, a ko te otinga ra i hoki ai te ope ra. Kore rawa i ngata te pouri o Te Moemiti, hoki pouri tonu ki Rotorua. A, te taenga atu, po rua ka haere ki Maketu ki tana tamahine ake, ki a Pare-hirangi, e moe mai ra i a Turanga-i-te-whatu.

Ka tae ki Maketu, ka rongo nga mano-tini o Ngati-whakahinga, ka hui ki te marae o ta ratou tama—o Turanga-i-te-whatu. Kei runga ko Te Huakanga-o-te-rangi ki te whai korero, me te ui i te take i kitea atu ai. Kei runga ko Whiri, koira tonu; kei runga ko Wana-wana, koira ano; kei runga ko Tamahere, koira ano; kei runga ko Rangawhenua; i pera katoa nga kupu. Kei runga a Te Moemiti; "Ae! he mamae te take i kitea mai ai ahau ki te moenga rangatira o taku ariki, te hiranga o taku ake mana, no Pare-hirangi. Te tuatahi o taku pakaritanga ki te ao, mo taku whai na Tapuika; he kuri te take, a, kua mate i a au nga tangata nana i patu te kuri. Ko taku rongo i uta i Rotorua, e tata ana a Tapuika te haere iho ki Te Karaka ki te tuku i ana kupenga; heoi ano taku kupu ki a koutou." Whakatika tonu mai a Turangaiti; "Ae, ka ea i ahau to haere ki a matou ko aku papa, he tuatahi nou ki taku mana. Tetehe he mea nui tena, he whakarongo i a koe i te iwi, i te mana, he takahi ki raro." A, ka whakaae katoa nga rangatira o Ngati-whakahinga.

A, ka kitea te ahi i Te Karaka, na Tapuika, he pohehe na ratou, ko te ahua o mua atu ra. I pai ra ratou i mua. Tenei nga mano o Ngati-whakahinga te haere atu nei, kite rawa ake a Tapuika, kua whawhe noa atu nga rau na, ko ratou kei waenganui noa iho, kua kapi katoa a runga i nga pukepuke onepu. Ka patua a Tapuika me Ngati-moko, ka mate nga rangatira nunui o Tapuika, a Toa-rarunga, ka mau herehere a Te Koata. Ka karanga a Te Moemiti ki te hunaonga ki a Turanga i-te-whatu; "Kia ora i a tana te tangata ra." "He aha te take?"—te ui a te hunaonga. Ka ki atu a Te Moemiti; "He koha, tana papa, ko Tarawhiti, i ora i Te Rahui." Ka tikina e Tamahere a Te Koata, ka ora.

Ka hoki a Te Moemiti ki Rotorua, me te tamahine, me te hunaonga, me nga papa katoa. He roa te wa ka haere a Te Koata ki te tiki ope mana i Hauraki. Ka haere mai ko Te Puhi, ko Ahurei. Tae rawa mai kua takitahi noa atu a Ngati-whakahinga ki Te Kaokaoroa, ki Whakatane, ki Rangitaiki, ki Tarawera; he koroua pea nga tiaki kainga i whakataua ai te ope a Te Koata.

He roa te wa i muri o tena, na, ko te Pakeha tenei ka tae mai, ko te tau 1777, ko te hokinga whakamutunga o Kapene Kuki, o tona tuatoru mai. Na, te mea i whawhaitia ano tenei whenua a Maketu, i hoki mai ki nga uri o nga tangata i eke mai nei i runga i a Te Arawa. Na ka whakaatu tenei pukapuka i te pono o tenei kupu kua kiia ake nei, i puta atu te aitanga uri o enei tangata i eke mai nei, i runga i a Te Arawa waka ki nga taha o Aotearoa, erangi ko tenei kupu i kiia nei e nga iwi o runga i a Tainui, no reira a Whakaotirangi ka he; he wahine kahaki mai tenei na Tama-te-kapua, na Ruao. Koia tenei nga ingoa o nga tangata i haere nga uri ki tawhiti ai uri atu ai ki nga iwi nei. No Tama-te-kapua tenei uri a Tuariki, i ahu ki runga ona putanga ko Te Kani-a-takirau, na Te Toko-o-te-rangi ka moe atu i nga uri o Haniti-a-taua. Ko te taina o Te Toko-o-te-rangi ko Wahi-awa, nana a Turirangi, ko Tama-te-rerewa to mua, a Turirangi—ki au tenei. Ka rere i muri ko Hikairo ki a Te Whanau-apa-nui, ki a Ngati-awa tenei. Ko Puha-te-rangi to muri, ki a Te Apatu tenei, ki a Kopuparapara, ki a Ngati-kahungunu, ko Tauheki ki a Te Whanau-

apa-nui ano tenei. Na tetei o nga wahine o Turirangi na Rongomai-huatahi, ko Apa-nui-haua, nana i ai tera rohe katoa. Ko Tauruwao he mokopuna tuawha ki a Tama-te-kapua, he uri no Rangitahi ko Te Whanau-apa-nui ano nga uri. Ka mutu tenei.

No Hei tenei uri a Tuparahaki, marena tuarua atu ki o Hoturoa uri o runga i a Tainui; a, kei Taranaki te mutunga mai o ona uri, ko te mutunga ano tera o tana haere. Na—ko o Ihenga, uri o Tama-te-kapua, i ahu ki raro ki Kaipara, ahu atu ai, whanau uri atu ai ki reira, ko Tamareia raua ko Ruangu.* Erangi no Tama-te-kapua nga uri i nui te haere ki nga whenua nei, ki Hauraki, ki Waikato ki a Tawhiao, ara, te aitanga a Rangitahi. Na Rangitahi ano te aitanga atu ki a Ngai-te-whatu-i-apiti, ara a Tuhourangi. Nana a Maru, a Hangaroa; ki a Ngati-kahungunu tenei.

Ko nga uri o Ngatoro-i-rangi, kahore i nui te haere ki nga whenua nei, i takitahi nga toronga atu ki nga iwi nei, ki Waikato o te rohe kua porotakatia ake ra, i timataia i Te Awa-a-te-atua ki Patea, haere i te hauauru o Tongariro, haere i Hauraki ka whawhe mai i Moehau.

Na, ko te ki e kiia nei a Ngapuhi—"Ko nga puhi a Te Arawa," e he ana ano taua kupu. Taku rongo, ko nga puhi ano o tona waka. Tetei rongo oku he tangata tonu a Puhi-moenga-ariki (Puhi-moana-ariki ia te tino tikanga. Na S.P.S.) no runga i a Mata-atua, na raua ko Taneatua, ko Rahiri, i hoe atu a Mata-atua waka ki raro, a, ka pakaru atu ki kona taua waka—a Mata-atua. Ko Toroa, ko Weka, ko Hikaroa, ko Nuiho, me te tuahine o Toroa, me Muriwai, i noho iho i Whakatane. Erangi ko tenei taku e whakapono ana, ta te mea e mohio ana ahau ki nga tino waka tuturu i hoe mai nei i te Moana-nui-o-Kiwa, e takoto nei. E ono nga waka tuturu o tatou tupuna i haere mai ai i tawahi, erangi kaore e tino mohiotia nga tangata o etehi. Na ko nga ingoa enei:—1 ko Te Arawa, 2 ko Tainui, 3 ko Mata-atua, 4 ko Kurahaupo, 5 ko Tokomaru, 6 ko Takitumu. Kei te mohio au ki etehi o nga korero o etehi o nga waka nei, e rima nga waka e mohio ana ahau ki te take iho i aku ara whakapapa i nga tangata o aua waka nei puta iho ki ahau. A heoi kati i konei nga kupu nei.†

* See note in the translation of this paper.

† E Tama, E Tarakawa, i mahue atu i a koe etehi o nga tino waka ki ta maua titiro ki o korero, ara, a Aotea, a Mamari me etahi atu. Na nga Etita.

THE COMING OF TE ARAWA AND TAINUI CANOES FROM HAWAII TO NEW ZEALAND.

BY TAKAANUI TARAKAWA. TRANSLATED BY S. PERCY SMITH.

WHEN the Tainui and Arawa canoes were ready to start from Hawaiki, from the beach of Whenuakura, and after all had been arranged, Tama-te-kapua, Tia, Oro, Maka and Hei returned to take farewell of their old father Tuamatua and his son Houmai-tawhiti. Tama-te-kapua turned on one side and beckoned secretly to Whaka-oti-rangi, Ruao's wife. Whaka-oti-rangi came outside her house,

followed closely by Ruao. Tama-te-kapua then hastened his return to the canoe, whilst his friends went straight on to present their heartfelt love to Tuamatua and Houmai-tawhiti. They saluted him and the old man returned their greeting. Tuamatua then asked "Where is the variegated cloud?" Oro knew at once that the expression referred to Tama-te-kapua, who like the clouds of heaven constantly changed his aspect, sometimes red, sometimes black, or sometimes many-hued, such was the character of the thoughts of Tama-te-kapua. He was the man of supreme knowledge in that generation. It was through this great knowledge he saved himself at the battle of Te Karihi-potae, where he alone of all the chiefs escaped in that massacre; it was he only who understood how to step upon the upper rope of the fishing net, and hold the lower rope to which the stone sinkers were fastened. He held it fast with his hands and then jumped outside, right over the net, and so escaped whilst all his companions were caught. The stratagem of Ihu-motomotokia was his idea, and he prevailed on Ngatoro-i-rangi to adopt it. There are other notable doings of his besides.

Oro and the others therefore knew to what Tuamatua referred, and the former replied; "He turned off to the dwelling of Ruao, probably he has returned to the sea-shore ere this." So the old man hobbled down (towards the beach) but his son Houmai-tawhiti objected, saying; "Stay here, I will go and bid farewell of thy relatives and thy grandson Tama-te-kapua." When they reached the sea-shore, Tama-te-kapua was urging the men who were launching Tainui, to aid in also launching the Arawa. When Tainui was afloat, all hands joined in dragging the Arawa down to the sea. Whilst the crew of Tainui were loading her, Tama' turned towards them and called out to Hotu-awhio—who was the son of Hoturoa, captain of the Tainui—to say to his father; "Delay your paddling, let us all start together." This was told to Hoturoa, who consented as he did also to the request of Tama-te-kapua, that the latter should take Ngatoro-i-rangi and his wife Kearoa on board the Arawa. Tama' saw that Kearoa had embarked, whilst the old man (her husband) was still standing on the shore. So the Arawa was put afloat at the same time as Tainui. Tama-te-kapua then ordered the embarkation, and whilst the crew were getting on board, he went to try and persuade Ngatoro-i-rangi, saying; "Let both of us embark on board the Arawa. There is no man who knows so well the rites of our old man Tuamatua—you alone possess the knowledge of the priestcraft, and of the power of Tuamatua, hence I abjure you to come with me in that canoe."

The old man (Ngatoro-i-rangi) felt compassion at these words, and therefore called to him his wife who had already embarked on Tainui, and settled down in her place. So Kearoa jumped ashore, and came along the sands to the Arawa; the distance of the two canoes, as they floated, along the beach was about two chains according to report. So soon as Tama-te-kapua saw that Kearoa had waded ashore he urged his crew to hasten aboard the Arawa; and as he did so he glanced at Whaka-oti-rangi. He then saw that her husband Ruao was there also. He approached Ruao and said; "Friend, be quick, fetch my comb, which is hidden below the window of my house, it is stuck into the wall, and let your search be effectual that you may find it."

Ruao went and finding the house open, entered. Whilst there he heard the voice of Houmai-tawhiti, bidding farewell to the voyagers,

saying ; " Oh my sons, Oh Hei, Oh Oro, Oh Maka, Oh Tia ! greeting, proceed on your way. When you arrive at the land to which you are going, be steadfast ; in indolence there are all kinds of death. Rather hold by war in which is glory and honorable death."¹

The chiefs understood the words to mean, that it is better to die in battle, rather than in the ordinary way, or in slothfulness, which is the death of dogs and the thoughtless.

The canoes had by this time reached some 20 chains from the shore, whilst Ruao assiduously sought for Tama-te-kapua's comb. After Ruao had been sent away by Tama' the latter advanced towards Whaka-oti-rangi and said ; " O, go on board the canoe and arrange a position for yourself, at the third thwart from the stern, *i.e.*, at the platform. Lo, my place is just beyond, let us be there together." When all hands had gathered on board, Tama' and Ngatoro' were left below (on the sands). Said Tama' to Ngatoro' " Let us shove off the canoe," so they pushed her off, and both jumped on board together, whilst at the same time the sails were hoisted, of which there were two.

When the old fellow—Ruao—came forth from the house, those who had been down to take farewell of the voyagers had nearly reached their homes ; so he ran down to the shore expecting to find there his wife Whaka-oti-rangi. When he reached the sandhills of the beach, the sails of Te Arawa were disappearing in the distance.

It was enough, poor old man ; the tears glistened in his eyes. Then he reflected and said to himself ; " No wonder there was no comb where I searched for it ; it was a blind, whilst Tama-te-kapua carried off Whaka-oti-rangi. Ah ! presently you will be put to confusion by me ! " Indeed Ruao afterwards met with Tama-te-kapua on this side of the sea, when they quarrelled, and Tama was put to shame.²

So the canoe sailed on, and after a time Ngatoro-i-rangi caused it to descend to Te Waha-o-te-parata ;³ in consequence of the evil conduct of his friend Tama-te-kapua towards him.⁴ Ngatoro-i-rangi invoked the aid of the gods, Maui-mua, Maui-roto, Maui-taha, Maui-pae, and Maui-taki-taki-o-te-ra ; these were the gods who responded to the gloomy feelings of the old man. When the waters reached midships, the Arawa was on the point of foundering and Kearoa called out—" O ! Toro, O ! Kearoa's pillow has fallen ! " But the old man gave no response—twice, thrice—there was no response. It was not until the voice of his nephew, (son of his sister) named Uenuku-whakaroro-nga-rangi, was heard calling on his uncle in these words ; " Tana nui, O ! thou hast the power, return thy people to the world of light," that the heart of Ngatoro-i-rangi was touched, and he caused the canoe to emerge.⁵ All the goods on board fell overboard, but Whaka-

1. See Sir Geo. Grey's " Nga mahinga a nga tupuna Maori," page 82, where exactly the opposite advice is given. The language used in Houtai-tawhiti's advice, is mostly obsolete and the translation perhaps not quite correct.

2. See " Nga mahinga," p 76, for an account of Ruao's revenge on Tama-te-kapua.

3. Te Waha-o-te-parata, the mouth of Parata ; the latter is supposed to be a monster that resides at the bottom of the ocean ; each time he inhales or exhales his breath it causes the tide to flow or ebb.

4. For particulars of Tama's evil conduct, and a full account of this scene, see Sir Geo. Gray's " Nga mahinga a nga tupuna," page 71

5. The Karakia, or invocation used by Ngatoro, on this occasion will be found at page 318 of " Nga Moteatea."

oti-rangi had presence of mind to dive for and save her basket of Kumaras.¹

They sailed on, and finally reached Ratanui in the district of Tikirau² on the East coast of the Bay of Plenty, where they saw the Rata tree in bloom, (December was the month in which they arrived).

Tama-te-kapua said to Ruarangi-murua and Ika, "Let us throw away our *kuras*, overboard, for see, the trees bear them in this country." His friends consented and threw away their *kuras*. The names of those *kuras* were Tu-he-po and Tu-he-ao. After the canoe had passed on, the *kuras* drifted on shore and were found by Mahina. Hence this "saying" for a thing found; "O! it is a drifted *kura* of Mahina's; thy property will not be returned to thee!" I have seen those *kuras*; on the death of Hikareia Ngamoki, chief of Te Whanau-apanui, they were fetched from the sepulchral cave in which they were kept. The name of that chasm (or cave) is Moaha, and it is there that the chiefs of the tribe are buried.³

Te Arawa came straight across from there past the side of Whakaari, or White Island, to Moehau, or Cape Colville, on the Western side of the Bay of Plenty. When she entered Tikapa, or Hauraki Gulf, Ngatoro-i-rangi said; "Let our canoe's course be turned, that we may approach the island there, so as to allow our *ara*⁴ to touch the soil of this main land." The reason of this was a certain stone (which Ngatoro had brought with him). So the Arawa returned and drew near to the island which stands off Poihakena (Port Jackson, a few miles south-west of Cape Colville); the name of that island is Te-poito-o-te-kupenga-o-Taramai-nuku, or The-float-of-the-fishing-net-of-

1. The descendants of those who came in the Tainui canoe, claim this lady as a passenger in their canoe, and quote this saying in proof:—Te roki-roki o Whaka-oti-rangi. "The little basket of *kumaras* of Whaka-oti-rangi," which planted as seed, produced the stock of *kumaras* for her descendants down to this day.

2 Tikirau is the Native name of Cape Runaway, just north of Whangaparaoa Bay.

3. The *Kura* was a red head-dress, made of feathers, the brilliant red Rata flowers, deceived the voyagers. In answer to my questions thereon, the author says: "In reference to the *kuras*, the make or appearance of them is like a very large *tawhara* (flower of the Freycenetia), but they are red or brown, like the colour of a man's skin (a Maori's skin). If the house is closed so that it is quite dark within, the redness is quite strong in the darkness. Their appearance is like wood in some respects, but the form is just like the *tawhara-kiekie* which men eat."

"But the *paua* is what I know most about, it is exactly like quartz; the name of that *paua* is most carefully cherished by the people of this coast; it is called Te Whatu-kura-a-Tangaroa. It is carefully preserved together with the *kuras* in the chasm of Moaha. It is only the great chief's bodies which are laid alongside the *kuras* within the sepulchre. On the death of Paora-Rangi-Paturiri and Paora-Ngamoki during the war between Te Whanau-apanui, and the Ngatai tribes, my father, who was related to both, requested that the *kuras* should be brought forth and placed upon the dead chiefs as they laid in state. It was only on account of this relationship that the tribe consented to my father's wish, and it was then I saw them in either 1857 or 1858. You know the custom the Maoris have, that when a chief dies, all his weapons and valuables, such as *Mere-pounamus*, *Tikis*, *Mere-paraoas*, &c., are exhibited on the bier as a sign of his chieftainship." *Paua*, is the name of the *Halotis* shell in New Zealand but in the Pacific it is the name of the giant *Trydaena* shell. It would seem from the author's account that their valued *paua* "like white quartz" is one of the white shell ornaments used by the Polynesians and made of the white *Trydaena* shell, which is very like quartz in appearance. See Appendix No. 4 as to Mahina.

4. The word *ara* used here is explained to mean a stone. There are other traditions that Ngatoro, left a carved stone in the neighbourhood of Moehau. *Ara*

Taramai-nuku.¹ After the stone had been left, Tama-te-kapua asked: "What is the meaning of leaving this stone here?" Ngatoro' replied, "Thou art left here, O stone! that thou mayest be embodied in the incantations of the descendants of the people on board this canoe, as a *mauri*, or heart, or soul, in the invocations to ward off evil." When Tama' learnt that that was to be the *mauri* for all on board the Arawa, he conceived a desire to return to that neighbourhood and live there. So Tama' arose, and addressing the seventy chiefs said, "Listen all of you, whatever part of this mainland our canoe may finally arrive at, I shall return here; the mountain top yonder shall be my home." At the same time he pointed to the summit of Moehau mountain—whilst all the people remained in silence. He then added, "My body shall rest here in this place for ever." After this the canoe was detached from the island, and all on board the Arawa whispered to one another, some saying, "Whenever our canoe reaches the land, hasten to arise and take possession of a portion, behold the example of our friend, who directly took possession of yonder mountain." Others said, "O, that was not the reason of his taking possession of this part as a permanent residence, but rather in consequence of the explanation in reference to the stone, that it should be our *mauri*, for us and our descendants—that was the reason." Now let me explain; there are five *mauris* in this island which are used (or invoked) in the prayers (or invocations) for defence against evils. The first is the stone left at Moehau; the second is the *manuka* tree at Whakatane²; the third is the *rengapenga* (or lilly) on the altar, or sacred spot, at Whangara; the fourth is the flint-stone which Ngatoro-o-rangi stuck into the summit of Tongariro which caused the volcano of Ngauruhoe to burst out on top of the mountain; and the fifth is the altar, or sacred place, at Kawhia, Maketu, the name of which is Ahurei.

To proceed; the Arawa came straight on, (towards the south-east) and touched at an island off Ahuahua, or Great Mercury Island, the name of which is Reponga, or Cuvier Island; here were left the celebrated birds, Mumuhou and Takereto. The occupation of those birds is, to foretell the winds, the north-east wind, the signs of fine weather, the wind when the sea will be calm.

The canoe then sailed on; at daylight she was between Matarehua and Wairakei³ and the shore was distinctly to be seen. Tama' at once sprang up and called out, "That point there (Maketu point) is the bridge of my nose." Tia eagerly arose and said, "That hillock to the south there, and hitherward to the mountain, is the belly of Tapuika."⁴ Hei, interrupted the proclamation of Tia by saying, "From behind the mountain there, extending to that other range of mountains indis-

in Tahiti means "a hard black stone," possibly identical with the Maori *Kara*, a black basaltic stone. It is the only case I have heard of this word being used for a stone. Could one get at the real meaning of leaving this stone on the island there would probably be light thrown on the means the Polynesians had of guiding their course across the sea.

1. It is now called Takapou, and is celebrated for the *hapuka* fishing ground just off it. Its English name is Passage rock.

2. See "Nga Motiatea," page 26, for a reference to this *manuka* at Whakatane.

3. Wairakei, is a little stream falling into the sea about half-way between Tauranga and Maketu in the Bay of Plenty. Matarehua is on Motiti Island.

4. Tapuika was the son of Tia, generally named Tapuika-nui-a-Tia, from whom the Tapuika people of Te Puke take their name.

tinently seen in the north, is the belly of my son Waitaha."¹ Hei's possession thus extended northwards to Kati-kati. Rotorua could not be seen by them, so that Tama-te-kapua was not justified in saying, "Rotorua-nui-a-Kahu-mata-momoe," or Great Rotorua-of-Kahu-mata-mome.² Rather is this proverbial saying correct, "Rotorua-kite-a-Ihenga," or Rotorua-discovered-by-Ihenga, as will presently be explained.³

The Arawa then entered the mouth of the river at Maketu, and the bows struck the shore at Ongatoro.⁴ The stern anchor was then let go, hence probably the allusion to the stone in that place, "that is the anchor of the stern." The painter of the bows was then fastened to a great rock, the name of which is Toka-parore. Some of us say that rock was the anchor, others say that the Arawa was upset on it. I uphold the latter theory, because the stone is native to the place according to my idea. When this had been done all the people landed.

After a time Oro, Maka, and Uruika came to the conclusion that they would proceed further south in search of lands, because all that district had been annexed by the three men named above. At daylight therefore, they took the canoe, Ngatoro-i-rangi having gone on board, and sailed south. They discovered the Awa-a-te-atua river, and entered it, and landed above a place called Niao, where the canoe was drawn on shore by the aid of the invocations of Ngatoro-i-rangi. The people then went away (inland), *i.e.*, Kurapoto and others, whilst Ika and Mawete came in this direction (towards the west). Ika and his offspring Tua hastened their journey and came out at Lake Rotoehu; they crossed this, then followed along the side and came out at Rotoiti Lake, where Ika said to his offspring—"Behold thy dwelling place; follow up to the end of this lake." So they went on, and came out at Rotorua, where Tua settled down at the deep pool just underneath Ngongotaha Mountain, at the end of the lake-shore beach.

Ngatoro-i-rangi went by way of the Tarawera river until he arrived underneath Rua-wahia Mountain; there he found a certain man dwelling whose name was Tama-o-hoi. Said Ngatoro' to him, "At what time did you arrive here?" Within him, the heart of Tama-o-hoi, was full of anger—not a word did he say in reply. Ngatoro' at once divined that the other was trying to bewitch him. So he said—"I am well aware that you are trying to kill me and my spirit (*hau*), but my spirit will not succumb to your incantations. You are of the Hapu-oneone, I am of Heketanga-rangi."⁵ Then the demon (*tupua*)

1. Waitaha was the son of Hei, surnamed Waitaha-nui-a-Hei, and from him the Waitaha tribe, which still occupy that country, derive their name.

2. Kahu-mata-momoe was Tama-te-kapua's son; see particulars further on in this narrative.

3. The author however does not explain, but the history of the discovery will be found in Sir Geo. Grey's "Nga mahinga a nga tupuna," page 78, where it will be seen that Ihenga, Tama-te-kapua's grandson, claimed the discovery of the lake.

4. The proper name of this place is Te awa-o-Ngatoro-i-rangi, it was given by the crew of the Arawa canoe on their arrival, and was named after their great priest, or *tohunga*—Ngatoro-i-rangi.

5. The word *hau*, is difficult to find an English equivalent for—spirit is perhaps as near as any, but it means more. Ngatoro's remark to the effect that his enemy was of the Hapuoneone—"the earthly tribe"—whilst he himself was of the "Descendants of Heaven," is interesting, and illustrates the well-known fact that the Arawa tribes (descendants of those who came in the Arawa canoe) claim for themselves a divine descent through Tawhaki, who tradition says ascended into Heaven. The Hapuoneone is believed to be one of the original pre-Maori tribes. Tama-o-hoi was a descendant of Toi-Kairakau—so the author tells me—and his ancestors came here in Te Ara-tawhao canoe. (See appendix No. 4.)

retreated backwards, plying his sorcery and repeating his incantations as he went. Thus Ngatoro' learnt the words of the incantations and spells (and was able consequently to counteract them); he called out—"Thou shalt die by my hand immediately; the power is mine that rests on all the people of my side." The man was alarmed at this, for he recognised the truth, that great power rested with Ngatoro'; so he disappeared into the ground. Ngatoro' then proceeded on his journey. After he had left behind him the Paeroa Mountains, he beheld before him Lake Taupo and Mount Tongariro, and he was seized with a desire to visit the lake and ascend to the summit of Tongariro. You have all heard this story before perhaps? Nevertheless I will continue.

When Ngatoro' arrived at the base of Tongariro, he at once commenced the ascent, but had only reached half way up when his body began to feel intensely cold. He however climbed on, and eventually arrived at the top, where he was nearly frozen to death in the snow. He then broke off a portion of his flint-stone—the other portion having been left at Moehau—and charmed it with a prayer; it bored its way into the earth.¹

Now, as Ngatoro' climbed the mountain, his sisters, who had remained in Hawaiki when the Arawa left there, were troubled with anxiety on his account. Kuiwai went to Haungaroa and said, "Our brother is stricken with some calamity, let us go." So they embarked on a block of pumice-stone, and after a time landed at Te-matau-a-Maui, or the Fish-hook-of-Maui, in the district of Napier,² and thence travelled by way of the Titi-o-kura saddle and came out on to the Kaingaroa plains. Thence they went straight to Tongariro; arrived there the volcano had already burst forth on the summit of Tongariro—i.e., Ngauruhoe.

Behold; there are two most potent things left by Ngatoro-i-rangi entire in the world—that at Moehau and that one which fumes on the top of Tongariro.

From Tongariro he and his sisters returned to Maketu, but whilst they were at Tongariro the Arawa canoe was burnt—the people being all away at Rotorua at the time. It was the companions of Ngatoro' who returned the Arawa to Maketu, after it had been left at Te-awa-a-te-atua. Tia was at Titirapunga; Hei was at Hikurangi mountain just inland of Katikati; Oro, Ika, Mawete, Ruarangi-murua, Uenuku-whaka-rongo-nga-rangi, Maka and Hatupatu were scattered over the face of the land; Tama-te-kapua was at Moehau fulfilling his project of taking possession of that place. A sure sign (of some evil) came to Hatupatu at Mokoia, at Rotorua. He at once dived under the waters of the lake and came out at Ohau on the northern shore, and from thence walked to Maketu where he found the ashes (of the burnt canoe) quite cold. (By this time) Raumati—who burnt the Arawa—had reached a point opposite Maungatawa.³ Hatupatu hastened his pace, and came out at Wairakei,⁴ and as Raumati drew near to

1. The author, like so many native writers, knowing the story so well, often leaves the tale only partly told. It should be added to make the narrative complete, that the dashing of this charmed flint into the summit of the mountain gave rise to the volcano of Ngauruhoe. Such is the Maori story. The heat of the volcano saved Ngatoro's life.

2. The rocks lying off Cape Kidnappers, some 15 miles south-east of Napier, are said to be the remains of the fish-hook with which Maui fished up New Zealand.

3. A mount, about 4 miles west of Tauranga on the road to Maketu.

4. See note 3, page 235.

Maunganui hill at Tauranga, East Head, the former caused the earth to open by aid of his incantations, so that he could crawl along underground. He knew that the other would not otherwise be caught by him, so he went under-ground and came up at Panepane on the further side of Waikorire, on the west side of the mouth of Tauranga harbour, and awaited there the crossing of Raumati. Here he caught him, cut off his head, stuck in a post, and left the head on top of it. From that time down to the present has that name Panepane¹ been spoken of to the world, even to this generation. Behold, the burning of the Arawa was avenged: the payment of his sin was the sinner himself.

So Ngatoro-i-rangi and his sisters arrived at Maketu, and looked in vain for the ancestral canoe, and cried at the loss of it, and for the waste of so fine a vessel. Said Kuiwai, "I struck my foot against a branch of a tree inland there, my belief is that there is a large tree beneath the soil; let it be seen to, it is not so very far." Ngatoro' asked her, "In what place is it?" The hand of his sister pointed to Kopunui. So Ngatoro', together with his son Tangihia, went to search, and found the heel marks (of Kuiwai). They then dug down, and soon knew they had found a totara tree suitable for a canoe. The son then returned to fetch Kuraroa, Uruika, Maka, Mawete, Tama-nui-te-ra, and Waitaha, and they all gathered together, fathers and sons, to rejoice over their find. Kurapoto was there also with his axe—he and Kahu, the second born son of Tama-te-kapua, that is to say, Tuhoro was the eldest, Kahu came after. Tama-te-kapua, and his son Tuhoro, and the latter's sons Ihenga and Tama-ihu-toroa, were all at Moehau, at the land annexed by Tama-te-kapua. He had returned to that mountain to live there.

So the company of chiefs went to work at the canoe, to hew it into shape, accompanying their work with incantations to hasten the completion. The very master-hand that shaped out the Arawa was there—Kurapoto. When the canoe was finished, Mawete—he and Kurapoto were the master-builders—said to the company, "Listen, my masters, I propose that we shall name this canoe Te Arawa, from a feeling of love towards our treasure which was consumed by the fire of this Rerewhaiti." (This expression was intended for the slave Raumati who burnt the Arawa.) Not a sound proceeded from the mouths of the thirty chiefs. Then replied their great and powerful chief Ngatoro-i-rangi, who was the first-born of the first-born, that is to say, his father Rakauri was the first-born of Tuamatua² the offspring of the Heketanga-rangi or "Descendant of Heaven"; this is the noble line of descent, Ngatoro-i-rangi and Tama-te-kapua, from across the seas even to this island. All the descendants of these men know that most of the people of this island are the offspring of these men, they are of the ancestral line of the Heketanga-rangi. Behold, Ngatoro-i-rangi opened his mouth to all the chiefs and said, "Listen, O my younger brethren, O my parents, O my children, I will reply to the words of Mawete, in which he expresses his wish to name this canoe Te Arawa. This name is a very sacred name; it was not we who applied the name to that canoe, rather was it your father and grandfather Tuamatua. Carefully consider that name of Te Arawa, it was the means by which we obtained all our possessions, that were longed

1. Pane, means a head; Panepane is a well-known place on the sand-hills, about a mile within Tauranga harbour on the western side of the entrance.

2. Tuamatua, the old man left behind at Hawaiki, see page 281.

for by me and by you—everything that we wished for ; if it is to be (as Mawete wishes) I shall take those possessions by the road that leads to the principal altar at Te Hauhanganui. Behold, the power rests with me, with Hatupatu is another part, and with Tama-te-kapua another. As for this, by a woman was the tree found ; call its name Totara-Keria (the totara dug out of the ground). Hence is the name of this canoe, 'Totara-Keria. When it afterwards went to Hawaiki, the result was the battle of Ihumotomotokia. On its return, Ngatoro-i-rangi was followed up to Motiti Island, in the Bay of Plenty. The people sailed hither over the sea. Ngatoro-i-rangi called out to them, "Anchor outside, let us fight together in the morning." To this the chief of the Tini-o-Manahua consented, so Ngatoro went to Matarehua to build an altar by himself so that no man might see him, and when finished he arose and offered his incantations to Maui, to Tawhiri-matea, to Kahukura, and at the same time called on Tangaroa of the sea to agitate, and cause the sea to be like a whirlpool. He also called on Maui to draw out the winds of Pungawere. So his call was responded to by those whose names have been recited. The people (in the fleet of Te Tini-o-Manahua) were overcome with sleep. At midnight appeared their destroyer,—the result was Maikukutea, the defeat at Motiti.¹

The cause of the battle of Ihumotomotokia was a curse, the effects of which reached even this island. It was on account of the following words spoken to the sisters of Ngatoro-i-rangi: "Is the firewood at Waikorora a pillow of your brother's that you do not bring it for use?"² The words were spoken by their husband, hence was the heart of Ngatoro-i-rangi pained. The result was, thousands of men were killed in payment for those words. It was long after the Arawa and other canoes had left that those words were uttered. So the sisters came, as already related, and told their brother of the words spoken. It was presumption on the part of that people to use such words, for their position was an inferior one, and during the residence of Tuamatua and his tribe in those parts they lived in a constant state of dread. It was on account of this that Ngatoro punished them but lightly in their defeat at Ihumotomotokia ; but when they followed him to this island then the old man really showed his anger, hence the destruction at Maikukutea, at Motiti Island.

All the people then settled permanently within the following boundaries, commencing at Te-awa-a-te-atua, thence by way of the Tarawera river, straight over Ruawahia mountain, to Rere-whaka-itu lake, to Nga-ti-whakawe-a-Ngatoro-i-rangi,³ thence straight on to Runanga on the Napier-Taupo road, where it turns to the west and passes by the south side of Tongariro coming out at inland Patea,

1. The author has passed over with slight detail, the destruction of the fleet of Manaia of the Tini-o-Manahua tribe at Motiti island in the Bay of Plenty. This tribe followed Ngatoro-i-rangi back from Hawaiki to New Zealand to seek revenge for their defeat at his hands and those of Tama-te kapua in the battle of Ihumotomotokia fought in Hawaiki. For full particulars see Sir Geo. Grey's "Nga mahinga a nga tupuna," page 83, and vol. I. of this Journal, page 213.

2. The enormity of the curse consisted in connecting the pillow on which the sacred head rested, with firewood used in the preparation of food, ever considered *noa*, common or unclean, by the Polynesians.

3. Nga-ti-whakawe-a-Ngatoro-i-rangi, is the name of a group of large *Ti* trees (*Cordyline Australis*) growing on the Kaingaroa plain, which the Maoris believe to advance and accompany any party travelling over the plains for a certain distance.

then straight on to Karioi, where it turns and comes along by the west side of Tongariro, Titiraupenga, and Whakamaru mountains, by way of Maungaiti, then crosses the Tokoroa plains and follows down the course of the Waihou or Thames river, passing beneath Te Aroha mountain to Ohinemuri and out to Tararu at the mouth of the Thames, after which it follows the sea coast to the summit of Moehau, to the grave of Tama-te-kapua, and from thence follows the sea coast and closes on to Te-awa-a-te-atua. This is the proper boundary of the descendants of the chiefs (who have been mentioned) without including those who spread out to this place and that place—such as those who joined the Whanau-apa-nui tribe, where is to be found the firstborn line of Tama-te-kapua (whose descendant is the chief), Te-Kani-a-takirau, or those with Te Apatu and Kopu-parapara tribes of the east coast. However, my (ancestor) was the elder—Turirangi. Te-Toko-o-te-rangi was senior of all and was the *ariki*, Wahi-awa came after—with Te-Kani-a-takirau's tribe (are the descendants of) Te-toko-o-te-rangi.

Now when Tama-te-kapua drew nigh unto death, he said to his son Tuhoro, "Be very careful to purify thyself correctly¹ when thou comest to bury me, lest my spiritual influence should harm thee." But Tuhoro did not purify himself properly when he officiated on Tama-te-kapua, so he told his sons Ihenga and Tama-ihu-toroa that he was overcome by the influence of their grandfather, that he had not conducted the ceremonies properly. "Hereafter, when you officiate for me, return your *otaota*, or wand, that your uncle—Kahu-mata-momoe—may conduct your purification. You will find your joint heirloom, Koukoumatua,² hidden beneath the window of his home, it belonged to your own grandfather, Tama-te-kapua; it is an ear-drop made of greenstone. During a quarrel between your uncle Kahu and myself, I tore it out of his ear. But I was sorry for it, and hid it. The torn ear (of your uncle) will be a sign by which you may know him; do not delay your journey."³

After a time Tuhoro died, and when the young chiefs had completed the necessary ceremonies connected therewith, they left Moehau and proceeded to Maketu, where their uncle, Kahu, lived. They asked of some children, "Where is the house of Kahu?" This was shown to them, and they went straight on to it, leaving behind them the gateway of the fence of the pa, whilst the people of the other houses looked on, wondering why they did not halt at the fence.⁴ Arrived at the entrance of the house, they saw inside the stone enclosure where was the (sacred) pillow of Kahu. Ihenga at once got on to the pillow within the enclosure. The people called out in astonishment (at the transgression of the sacred place by a stranger) and said, "Thy pillow has been trodden on by a man! Whence can these men be?" The son of Kahu—Tawake-moe-tahanga—ran up, and there saw the young

1. Whakaputa, the purification, or cleansing from a state of *tapu* or restriction after contact with a dead body, with which were connected many *karakias* or ceremonies. The personal *mana* translated by "spiritual influence" for want of a better term was considered to be baneful.

2. This celebrated eardrop of precious jade or *pounamu*, after being handed down through twenty generations, became—I believe—the property of Sir Geo. Grey, and has been, it is said, deposited in the Public Library, Auckland, by him.

3. See Appendix No. 5.

4. It was customary to wait outside a *pa* or village until invited by the inhabitants to enter. Only near relatives would dare to act as the young men did.

fellows sitting in the sacred presents; so Tawake halted and awaited the coming of Kahu, who on his arrival stopped at a distance thinking, "Whence are these men who are so brave as to sit on my sacred pillow?" Ihenga knew what both Kahu and Tawake were thinking of, for he had seen the torn ear and recognised his uncle. He then placed the *otaota* or wand on top of the pillow, and arose and said, "Approach, but let us greet presently; here is the *otaota* of thy elder brother Tuhoro; take us to the altar and cleanse us." So soon as they heard this, the old man and his son began to weep, for they recognised the sons of Tuhoro; so they cried over one another for some time.

In the evening they were taken to the altar, or sacred place, and it was arranged that eight days should be the duration of the *tapu*; for Kahu was aware that the spiritual influence of both Tama-te-kapua and his son Tuhoro was present, hence the unusual number of days of restriction. In the end that spiritual influence was transferred to Kahu; probably had not Tuhoro told his sons that Kahu should purify them, this spiritual influence of Tama-te-kapua, would have permanently remained with them; so it was however, and hence the spreading out of the descendants of Ihenga to other districts. Another reason was, the eight days were not fully accomplished, when their sacred dwelling was entered by Kakara,¹ daughter of Kahu, and sister of Tawake-moe-tahanga. The girl had seen the attractive appearance of her elder cousin Ihenga. In vain the father reproved her—the girl would not listen. He said to her, "O daughter! do not desecrate the sacred house of your cousins, three days of the restriction are passed, five remain; after that, enter freely. This is the *hurihanga takapou* (lit. "turning of the mat," it means the last stages of the cleansing ceremonies) of thy uncle Tuhoro, the dimunition also of the spiritual influence, and the great sacredness of thy grandfather Tama-te-kapua, which has come to me through their *otaota*, which they brought to me." (The name of the thing which is called *otaota*, is found in incantations or invocations, it is the "tree of life" to them, and the power and prestige of the dead is contained in it; it is used in the invocations to ward off all evils of the world, and in invoking the Pae o Kahukura—? the throne of the god Kahukura.)

These were the words of Kahu to his daughter Kakara; but her heart heeded it not being exalted by the attractive face of the young fellow Ihenga. And so their house was eventually freed of restrictions, and then Ihenga and Kakara were married. There was born unto them, first, Tu-ariki, and afterwards Puriritaua. Behold, then, Kahu and his offspring dwelt permanently at Maketu down to the times of Rangitihī, five generations after the arrival of the Arawa canoe.

THE COMMENCEMENT OF THE WARS AT MAKETU, RANGIURU AND TE PUKE,
UNDER TE MOEMITI, GRANDSON OF TE PUHIPUHI.

In order to fix the approximate dates of the events herein related, the following genealogical tables are inserted as supplied by Timi

1. This was a serious infringement of the laws of *tapu*, that a woman should enter the sacred house when men were under the strict law of *tapu* or restriction.

Wata Rimini and Takaanui Tarakawa, and some additional ones will be found at the end.

Tuamatus, married Karika (both dwelt in Hawaiki).

1 Hei	= Ngatai-wha-kahi	Houmai-tawhiti (remained in Hawaiki)	1 Tia	Tapuika
Waitaha	= Te Ngaruhora	1 Tama-te-kapua	Tukutuku	Te Reinga
Naia	= Hinepiki	Kahu-mata-momoe	5 Whango	Tahuri
Te Manutohi-kura	= Oneroa	Tawake-moe-tahanga	Mokaiureke	Te Ahorora
5 Tohikura	= Puhia	Uenuku-mai-rarotonga	Makaturua =	
Te Onekura	= Kotuku	5 Rangitihi	10 Marukukere	10 Puriti
Rakautaurunui	= Hine-i-puhia	Tuhourangi	Kopura	Moko-ta-tan-gata-tahi
Te Houpara	= Te Aohau	Uenuku-kopako	Uenuku	Te Apuranga-a-hongi
Rangikourua	= Punohu	Whakaue	Te Mataurua-hu	Te Rangitua-pake
10 Te Kamikumi	= Haraki	Tawake-hei-moa	Te Urepara-whau	Te Makana
Tupuaki	= Hineraka	10 Te Rangi-we-wei	15 Te Kuruki	15 Te Koru
Koroipu	= Pare	Tawake	Te Kauwhata	Whanganui
Ngauru	= Ngatarawahi	Te Puhipuhi	Te Kuruki	Rarunga
Te Moemiti	= Hinehou	Ngatarawahi	Ihakara	Te Koata
15 Pare-hirangi	= Turanga-i-te-whatu	Te Moemiti	Aporo-te-Ia	Te Iripa-te-koata
Rauru	= Te Aokapurangi	15 Pare-hirangi	20 Hariata	21 Wi Hapi
Tarakawa	= Te Whakau-mata	Rauru		
Takaanui Tarakawa		Te Hihiko & Tarakawa		
19 Pirangi		Takaanui Tarakawa		
<i>The Waitaha tribe.</i>		19 Pirangi	<i>The Tapuika tribe.</i>	

The figures show the number of generations from those who came to New Zealand in the Arawa canoe. Hei, Tama-te-kapua and Tia, were all immigrants by that vessel.

In the time of the descendants of Rangitihi, the people of the Arawa first began to remove to the lake district, and not long after there came an invasion of a different people with a different power (to the Maketu district) under Te Rangi-hou-whiri. The descendants of Tia were found living there under their chief Tatahau, whose daughter

- | | |
|-----------------------------|---|
| 1. Tia (of the Arawa canoe) | Punohu was murdered by the new comers. ¹ Hence arose the first war in these parts. The descendants of Tia, and Hei raised an army and fought the invaders at Te Ruinga, with the result that the death of Punohu was avenged, and the new power driven out, and forced |
| Tapuika | |
| Makahae | |
| Tawake | |
| 5. Marukohaki | |
| Ruanguku = Pare | |
| 7. Tatahau | |
| Maru and Punohu | |

1. Some few further particulars of the murder of Punohu will be found in the able work of our lamented Honorary member, Dr. Ed. Shortland, M.A., entitled "Traditions and Superstitions of the New Zealanders," page 16. Te Rangi-hou-whiri and his people belonged to the Ngatiawa tribe, whose ancestors came here in the Mata-atua canoe. After their occupancy of Tauranga they took the name of Ngai-te-rangi, some members of which tribe live there still. The author says that Te Rangi-hou-whiri migrated from Hakuranui to Maketu, and adds that it is well known that Hakuranui is situated between Te Kaha and Raukokore on the east side of the Bay of Plenty. For reference to this name see this Journal, vol. II., p. 49 and also p. 109. I have used the words "with a different power" above more than once, but the Maori equivalent means much more—i.e., people with different traditions, different gods, and different ancestors.

to migrate to Tauranga. (It will be seen from the marginal table that this event occurred in the 7th and 8th generations from the arrival of the Arawa.)

After the above events another invasion of a strange tribe with a different power came to Maketu. Ngariki was the name of that people, and the Arawa tribes fought them, some fell on both sides, eventually Ngariki were beaten and scattered abroad.

Again came another tribe and its own power to Maketu, named Ngati-whakahinga. In the meantime the descendants of Te Rangihou-whiri had increased greatly at Tauranga. Ngati-whakahinga were fought by the descendants of Tia and Hei and Tama-te-kapua, and this was a very severe war, neither gained any advantage.

Then came another strange tribe, who came from the south-east; the names of those people were Te Raupo-ngaohehe and the Tururumanku; they advanced on Maketu, where they found all the hillocks there occupied by the *pas* of Ngati-whakahinga. They were addressed by the chiefs of the Ngati-whakahinga thus:—"This people is dwelling here through conquest, beyond there are the people whose country this is, go, and fight with them and conquer their country for yourselves." The strange tribes agreed to this, and assaulted the Tapuika tribe, when Marukukere fell together with his cousin Tawake-hei-moa, the battle was fought at Omaro-poporo. (See genealogical table *ante*, this was in the tenth generation from the arrival of Te Arawa.) Subsequently these people fought again when the conduct of the war was assigned to Moko'—Moko' was greatly pained at the death of his uncles, Tawake-hei-moa and Marukukere; they were elder brother (and cousin) to his mother Puriti (see table *ante*). In the fight that followed, that people was beaten by Moko and the remnants scattered.¹ All this time Ngati-whakahinga remained in quietude (at Maketu) the angry feeling of Tapuika and Waitaha towards them had ceased, and both had agreed to cease fighting with one another. It was by the hands of that other interloping tribe that the chiefs of Tapuika fell.

And so it came to pass that the Tapuika and Waitaha tribes, went constantly and in safety to Maketu (still occupied by Ngati-whakahinga) to obtain fish and shell-fish for food, and Ngati-whakahinga made return visits to Rangiuuru and Te Puke making feasts and giving presents to the Tapuika and Waitaha tribes. Their relations were very amicable, so much so that the tribes intermarried with one another, and each tribe felt a mutual regard for the other. A report at this time reached the young chief of Ngati-whakahinga—Turanga-i-te-whatu by name—the son of the principal *kametoa* (commodore) of that tribe, whose descent was from Tama-te-kapua through his son Tuhoro, by the male line down to Ranga-whenua. It was through his (Ranga-whenua's) wife that he was drawn to Ngati-whakahinga, she being related to that tribe, and the mother of Turanga-i-te-whatu, Hinetapu by name.²

1. It is not clear whether this irruption of the two tribes named occurred prior to or after the fall of their *pa* Pukehina at the hands of Maruahaira (see vol. II., p. 43 of this Journal) but it is not at all unlikely that it was before, and at a time when the power of these two aboriginal tribes had not yet been broken by Maruahaira. The fall of Pukehina occurred about ten generations ago, as did the events related above.

2. See note at end of translation as to death of Marukukere.

3. See the genealogical connection of Hinetapu, Journal of the Polynesian Society, vol. II., p. 110.

So Turanga-i-te-whatu heard of a beautiful girl of the Waitaha tribe, who was a virgin and daughter of one of the principal chiefs of the tribe named Te Moemiti—her name was Pare-hirangi. Her father was descended from Kahu—his mother being a descendant of Waitaha.

When Rangawhenua had satisfied himself that he (and Te Moemiti) were both descended from Tama-te-kapua—Tuhoro being the elder son from whom he descended, and Kahu being the younger son from whom descended the father of the lady—he set out on his road, and finally reached the *pa* of Te Moemiti, named Hapaitataura. He entered the house of Te Moemiti at night and explained his errand, which was to demand Pare-hirangi for his son Turangi-i-te-whatu.

Te Moemiti said to Rangawhenua "Which is your canoe, and what your descent, down to yourself?" Rangawhenua replied, "We are both descended from Tama-te-kapua," and then fully explained his descent to the satisfaction of the other, who then gave his consent—he had been under the impression that Rangawhenua was a pure Ngati-whakahinga—so it ended in their children being married.

A long time elapsed during which the two tribes entertained friendly relations with one another, when there arrived some canoes at Maketu from Motiti island.¹ Ngati-whakahinga asked them, "Where is this party bound for?" Turourou shouted out, "It is I! It is I! Turourou. We are going inland for some knots of *tawhara*."² The party then paddled away up the Kaituna river. Now, the Waitaha tribe was at Matarehua coming down stream to Te Karaka to catch fish as a relish to be eaten with their fern-root; they met at Te Rotoparera. It is true that the party of Turourou were going to gather *tawhara* when they met, and each party caught sight of the other. Te Moemiti told the chiefs of his party of Waitaha, that they should land. Ngati-whakahinga (or Te Patuwai tribe) probably did not see that the others had landed, so they did the same, and immediately there was a rush (towards one another) and "the teeth were grinning above the spears." Turourou, who had left his *pouwhenua*, or battle-axe, at a distance, where they landed, had hardly caught sight of Te Moemiti with his spear four fathoms long, when he found himself transfixed by the spear; as soon as he was wounded the rest fled. Hence is this battle called Waiekekakeka.³ The remnants fled to Tauranga.

After this there arose another chief named Te Rangi-iri-hau,⁴ who boasted that he would take Te Moemiti. This fight took place at the *pa* of Te Tapuae, belonging to Makino (brother of Te Moemiti). Te Moemiti and he had joined their forces and both occupied one *pa*. Te Moemiti thought it would be best to fight outside, but Makino contended that they should remain in the *pa*, and here they were assaulted by the enemy. Te Rangi-iri-hau advanced from one side and Kaingiti from the other and the latter secured the *matangohi* or first blood;

1. Motiti Island was at that time occupied by the Patuwai tribe nearly related to Ngati-whakahinga. See Journal of the Polynesian Society, vol. II., p. 112.

2. The *tawhara* is the female flower of the *Kirkie*, or *Freydenetia Banksii*, the beautiful white waxy petals of which were esteemed a delicacy by the Maoris. The long green leaves are gathered up round the flower to protect it in carrying and tied in a knot, hence the use of the word *pona*, a knot.

3. Waiekekakeka, the "stream of folly," no doubt so called on account of the foolish and unexpected fight between the two friendly tribes.

4. Te Rangi-iri-hau belonged to the descendants of Te Rangi-hou-whiri, or, as they are now called the Ngai-te-rangi tribe.

then the elder brother Te Moemiti jumped up, and Te Rangi-iri-hau "rested in the middle of his spear." The enemy fled, the conquerors chasing and killing them. The name of this battle was Te ara-pakiaka, it was fought in a valley, and the dead reached midway up the cliffs. After two battles Te Rangi-hou-whiri's descendants had enough of fighting and returned to Tauranga. All this time Ngati-whakahinga remained quietly at Maketu.

Some time after the above events a dog belonging to the Ngati-moko¹ tribe of Tapuika was killed by the Ngati-rere-a-manu sub-tribe of Waitaha. As soon as this became known, the latter tribe were attacked and two men killed in payment for the dog. When the news of this reached Makino and the Waitaha, they advanced to make war on the Tapuika tribe, and Waitaha was defeated with a loss of seventy men and Makino himself. The name of this battle was Te Rahui. The principal fighting chief of Waitaha—Te Moemiti—was at Rotorua, on account of news that reached him that his younger brother Wihau had been killed by Ngati-whakaue,² in a fight on the beach at Te Opu. The escapees from the defeat at Te Rahui went straight to Te Moemiti to tell him of the battle lost by Waitaha. Ngauru, the mother of Te Moemiti, belonged to the Waitaha tribe, and his father, Ngatarawahi, to the Ngati-rangi-wewehi;³ he was eighth in descent from Rangitihi.

Then Te Moemiti organised a war party of Ngati-rangi-wewehi to avenge his relative's death, Nuku and Te Weu being the principal warriors. They advanced to the pa of Tapuika, at Te Paraiti,⁴ and on their arrival Te Moemiti called out, "We do not come to make war, but give me the head of Makino that I may cry over my younger brother." So the head was brought to him by Taura-herehere, a young chief of Tapuika, and it was set on a post whilst Te Moemiti addressed it thus: "Behold, my younger brother, in consequence of your mistaken guidance of the tribe and of its power you have been placed in the oven of a strange tribe⁵; by me was our name preserved, as well as the tribe, the authority, and our lands." The reason of these words was a quarrel the brothers had about the death of Te Rangi-iri-hau, when Makino boasted that he had killed him; so they disputed and threatened one another. Their father, Ngatarawahi, interfered, and reproved them, saying, "Oh my sons, you and your younger brother, here is the judge of your quarrel, you shall both be taken to the *tuahu* (altar) to the *Kaha*, so that your feet may tread on it." So Ngatarawahi and Kairongoua took them there, and Makino's (omen) fell whilst Te Moemiti's stood upon the *Kaha*. They then returned to the courtyard of the pa and Kairongoua proclaimed to them the decision of the god as to their discussion, "Your man was killed by your elder brother Te Moemiti."⁶

1. Ngati-moko, descendants of Moko-ta-tangata-tahi, see genealogical table *ante*.

2. Ngati-whakaue, the tribe which now occupy Ohinemutu at Rotorua.

3. Ngati-rangi-wewehi, the tribe which lives at Te Awahou north-west shores of Rotorua.

4. Te Paraiti, the present village of Tapuika, near Te Puke settlement, on the road from Tauranga to Maketu.

5. Referring to the custom of preserving the heads of friends and foes, which was done by steaming them in a native oven.

6. The narrative is a little obscure here, but it is intended to describe the relegation of the cause of quarrel to the decision of the god by aid of divination,

After this Te Moemiti went to Rotorua, and subsequently returned with his war party as related above. Leaving the pa of Tapuika, he crossed over to Haikaipuku. At the place where the path branched off to Te Tapuae, the pa of Makino's people, he barred it,¹ preferring to attach Ngati-rere a-manu, which tribe had dared to kill the dog which was the prime cause of Makino's death. To this Nuku consented. So the war party came on, and found their enemies lying in wait for them. The war party dashed forward on to the pa and scaled it, but Te Moemiti felt that the people of the pa would escape, so struck with uplifted weapon, calling out, "Hew them to death; my heart sinks to hades, whilst his emerges to life." One of his sons sprang forward and felled Te Namu, another rushed to the front and killed Tuhuatahi and Whetu, but in the end the war party retreated. The despondency of Te Moemiti was not appeased, and he returned gloomily to Rotorua. Two nights after his arrival he proceeded to Maketu to his own daughter, Pare-hirangi, who was married to Turanga-i-te-whatu.

When he reached Maketu, and the numerous tribe of Ngati-whakahinga heard of it, they assembled in the courtyard of their son Turanga-i-te-whatu. Then arose Te Huakanga-o-te-rangi to speak, and to ask the reason of Te Moemiti being seen amongst them. He was followed by Whiri, then by Wanawana, then by Tamahere, then by Rangawhenua. They all spoke in the same strain. Te Moemiti then arose and spoke: "Yes! it is through affliction that I am seen in the aristocratic home of my first-born Pare-hirangi, she who is the fullness of my own prestige. The first effort of my strength in this world was my war with Tapuika; a dog was the cause, and those who killed the dog were killed by me. Whilst inland at Rotorua I heard that Tapuika was about to descend (the river) to Te Karaka to set their fishing-nets. This is all I have to say to you." Up rose Turangaiti at once, "Yes, I will gratify your appeal to us and our elders; it is your first appeal to my power. Another thing, it is a great matter that the people with the power should hear from you (of your) abasement." And so all the chiefs of Ngati-whakahinga consented.

Not long after, the smoke of Tapuika—who were mistaken in thinking that things were as of old—their former relations having been friendly, was seen at Te Karaka. The host of Ngati-whakahinga advanced, and were not seen by Tapuika until they were surrounded by the hundreds, and found themselves in their midst—all the sandhills were covered (by Ngati-whakahinga). Tapuika and Ngati-moko were sorely stricken, and their great chiefs killed, amongst them Toararunga, whilst Te Koata was taken prisoner. Te Moemiti called out to his son-in-law Turanga-i-te-whatu, "Let us save that man's life." "For what reason?" asked the son-in-law. Te Moemiti replied, "For generosity, his farther, Tarawhiti, was saved at Te Rahui." So Tamahere fetched Te Koata and saved him alive.

usually performed by sticks cast one against another after they have received the names of the individuals interested. This is usually called *niu*. The word *Kaha* above, is possibly the line on which the *niu* or rods are placed.

1. To bar or close a road by placing a stick or branch across it was a sign to his followers not to take that road, in fact the doing so under certain circumstances made such a road *tapu*, a thing very frequently done, much to the inconvenience of travellers.

2. The speaker leaves it to be inferred, that he thereby asked Ngati-whakahinga to join him in attacking the Tapuika tribe at Te Karaka.

Subsequently to this Te Moemiti returned to Rotorua with his daughter, son-in-law, and her parents, and after a long time Te Koata was allowed to proceed to Hauraki Gulf to fetch a war-party to obtain revenge for his defeat. There came with him Te Puhi and Ahurei. When they arrived Ngati-whakahinga were separated in different places, at Te Kaokaoroa near Matata, at Whaka-tane, at Rangitaiki, and at Tarawera, none but old men were left to guard the *pa* at Maketu when it was assaulted by the war-party of Te Koata.

A long time elapsed after that and then the *Pakeha* arrived; the year 1777 witnessed the last return of Captain Cook on his third voyage. Now, the reason why this country of Maketu was fought for again, was, that it might revert to the descendants of those who came in the Arawa canoe.¹

This paper explains the truth of what has previously been said, that the descendants of those who came in the Arawa canoe spread out to all parts of Aotearoa or New Zealand; but that which the tribes whose ancestors came in the Tainui canoe allege, to the effect that Whaka-oti-rangi came with them, is a mistake—she was abducted by Tama-te-kapua, and was the wife of Ruao as has been related. These are the names of the men whose descendants went to distant places and left their offspring with other tribes. Tuariki was a descendant of Tama-te-kapua's (fourth in descent from him) his offspring went to the south, and one was an ancestor of Te Kani-a-takirau, through Te Toko-o-te-rangi who married a descendant of Hauiti-a-taua. The younger brother of Te Toko-o-te-rangi was Wahiawa, who was father of Tama-te-rerewa and Turirangi—who was my ancestor. Afterwards came Hikairo whose descendants are with Te Whanau-apa-nui and Ngatiawa tribes. Puha-te-rangi was the last, his descendants are with Te Apatu, Te Kopuparapara and Ngati-Kahungunu, and Tauheki's descendants are with Te Whanau-apa-nui. By another of Turirangi's wives, Rongomaihuatahi, was Apa-nui-haua, whose descendants dwell within the same limits. Tauruwao was sixth in descent from Tama-te-kapua and an offspring of Rangitihī, and his descendants are with Te Whanau-apa-nui.

Tuparahaki was a descendant of Hei, his second marriage was with one of the descendants of Hoturoa of the Tainui canoe, and his descendants are at Taranaki which was the limit of his travels. Now, Ihenga, grandson of Tama-te-kapua went north to Kaipara and left descendants there, named Tamareia and Ruangu.² The descendants

1. The author here refers no doubt to the final conquest of Maketu by the combined tribes of Te Arawa, in which Ngati-whakahinga were dispossessed of that part of the country—and it reverted to the descendants of the original immigrants from Hawaiki—an event which occurred in 1836, when Te Tumu Pa, near Maketu, was stormed and taken with great slaughter.

2. Our corresponding member, The Rev. Hauraki Paora of Kaipara, supplies the following names of the descendants of Ihenga, in that district. Both lines are remarkably short compared to those preserved by the Arawa tribes. The names of Ihenga's sons were Ruangu, Tamareia, Tarakete, and Kumikumi, the descendants of the two latter are as follows:—

Ihenga =	
Tarakete	Kumikumi
Tumupakihi	Tamatepo
Mihinga	Mangakaraka
Tana	Ruru
Koangi	Tu-orea
Waerakau	Tamaka
Paora Kawharu	Whanga-Kaipara
Hauraki Paora	Waimapuna
	Paora Kawharu
	Hauraki Paora

of Tama-te-kapua spread out to different parts of the country more than the others—to Hauraki, to Waikato, with Tawhiao—these were the descendants of Rangitihi, the fifth in descent from Tama'. Rangitihi has also descendants with Ngai-te-whatu-i-apiti tribe, *i.e.*, his son Tuhourangi, whose sons were Maru and Hangaroa; their descendants are with Ngati-kahungunu. The descendants of Ngatoro-i-rangi, did not spread so much to other lands, a few only went to Waikato and to places within the boundaries which have been described as commencing at Te Awa-a-te-atua, thence to Patea, by the west of Tongairiro, by Hauraki, and round by Moehau.

Now the statement which is made regarding the Ngapuhi tribe that they are "the plumes of the Arawa canoe," is a mistake. I have heard that the expression refers to the plumes of their own canoe, and I have also heard that Puhi-moana-ariki was a man from whom that tribe derives its name, and who came in the Mata-atua canoe, which was taken by him and Taneatua and Rahiri to the north where the canoe was wrecked.¹ Toroa (captain of the Mata-atua canoe) Weka, Hikaroa and Nuiho, together with Toroa's daughter (Wairaka) and his sister Muriwai remained at Whakatane. The following however I believe to be correct because I am acquainted with the well-known canoes that came over the "great ocean of Kiwa." There were six canoes of our ancestors which came from over the seas, though some of the people's names who came in them are not known. The following are the names:—No. 1, Te Arawa; No. 2, Tainui; No. 3, Mata-atua; No. 4, Kurahaupo; No. 5, Tokomaru; No. 6, Takitumu. I know all about the histories of some of these canoes, and am able to trace my descent from those who came in them. But enough, let my words end here.²

APPENDIX.

No. 1. The following information has been supplied by Timi Wata Rimini and Takaanui Tarakawa, in addition to that given in the latter's paper.

In Vol. I., page 221, of this *Journal*, Major Gudgeon gives the names of chiefs known to have come in the Arawa canoe. The following list is confirmatory of it, and adds some additional names:—

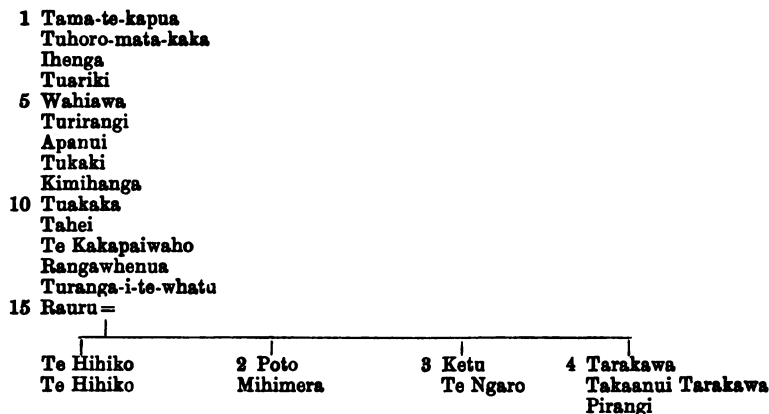
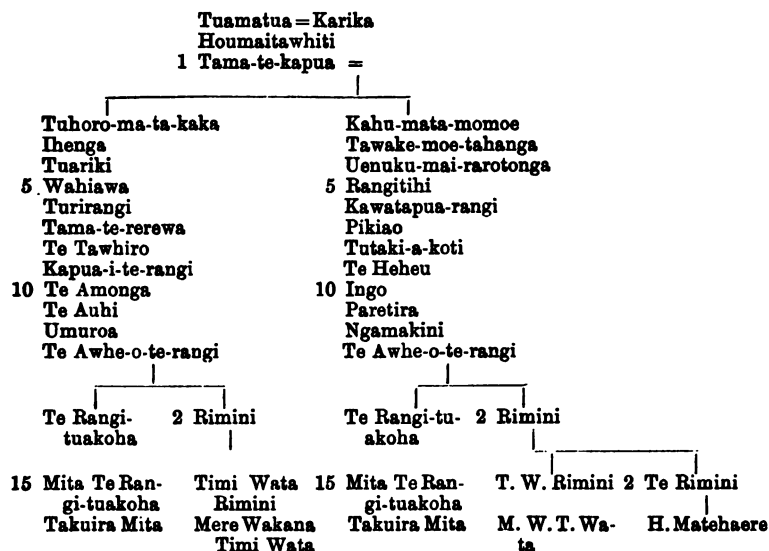
Tama-te-kapua (captain)	Ruarangi-murua
Ngatoro-i-rangi (priest)	Hatupatu
Hei	Mawete
Kurapoto	Rongomaiwhaia
Uruika	Kawauri
Ika	Kuraroa
Tia	Kawatea
Maaka	Tuhoro-mata-kaka, son of Tama-te-kapua
Oro	Waitaha " " Hei
Rongopurua	Tuarotorua " " Ika
Uenuku-whaka-ro-ro-nga-rangi	Tangihia " " Ngatoro-o-rangi
	Tamata-te-ra-nui " " Tia

There are six names in Major Gudgeon's list not mentioned in this, which makes, with these, 29 names of men known to have come in the Arawa, without counting the women or common folk.

1. Ngapuhi—I think—will only allow this as part of the truth, and Ngatiawa claim that Puhi-moana-ariki conquered his way northward overland.

2. The author has certainly left out the names of other well-known canoes, whose histories are as well preserved as his own, Aotea and Mamari for instance, sides others.

No. 2. The following are genealogies of many people mentioned in the preceding paper, in addition to those given on page 242:—



The future historian who attempts to write a connected history of New Zealand under the old Maori *regime*, will find much useful information as to the ancestors of these various peoples in Vol I. of this *Journal*, pages 212 to 232, and Vol. II., pages 109 to 112.

No. 3. The following incident in the history of the tribes, the story of which has been written above by Takaanui Tarakawa, has been supplied by Timi Wata Rimini. The incident occurred in the times of Marukukere (see genealogical table page 242) who is referred to on page 243.

Ko Huimanuka, he pa no Kahu. Ko te take i heke atu ia, a Kahu, i konei, mo tana patunga i te kuri o Marukukere. I nga wa e timata ai te mahi kumara, ka whakamaia te ko ki te waha o te kuri o Marukukere, a, ka haria e te kuri ra ki a Kahu ratou ko ona iwi. Ka mohio a Kahu ki te tikanga o tana mea, he whakataka i a ratou ko ona iwi ki te ohu i te kumara a Marukukere, a, ka haere a Kahu ratou ko ona iwi ki te mahi i te kumara a Marukukere. Pena tonu te mahi a Marukukere i nga tau katoa, he tuku i tana kuri ki te tiki i a Kahu ma hei mahi i ana Kumara.

I tetei tau ka whakaaro a Kahu, he tikanga whakaiti tenei na Marukukere i a ia, ka waiho tonu tona kuri hei tiki mai i a ia ki te mahi. Ka ki atu a Kahu ki etehi o ona hapu; "E puta mai hoki tana kuri ki te tiki mai i a tatou, patua iho tana kuri." Ano ka tae noa ki te wa e tukua mai e Marukukere tana kuri, tona taenga o tana maia kuri ra, patua iho ana e tana hunga. I muri ka haere mai a Marukukere ki te arataki mai i tana kuri, hopukia atu ana hoki a Marukukere, patua iho.

Ka tupu i konei te pakanga; na Moko, i ngaki te mate o Marukukere, ka mate nga iwi o Kahu, ko tona hekenga atu i konei, ngaro tonu atu. Kei konei kei te takiwa ki Maketu etehi o tana iwi nei ano, ko Ngati-kahu te ingoa hapu o ratou—no Tapuika katoa aua iwi nei.

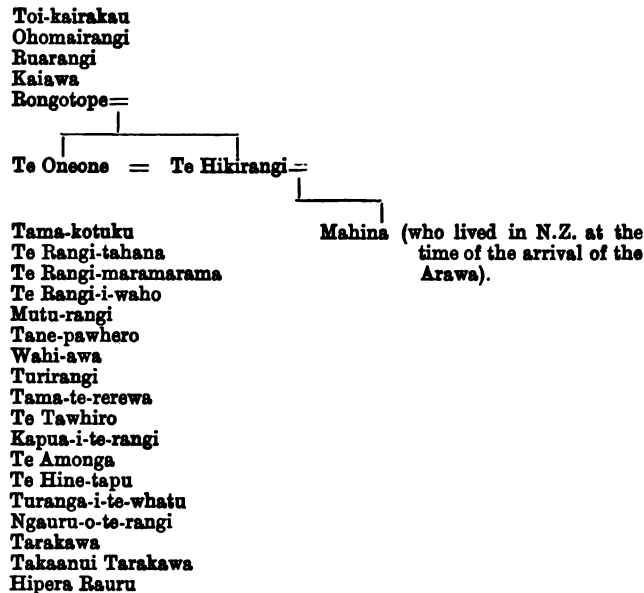
Huimanuka is an old pa, not far from Te Paraiti, Te Puke, Maketu. T. W. Rimini informed me that Kahu above mentioned was descended from the Waiohau tribe, who formerly occupied the Auckland Isthmus and built all the great pas there. The incident shows how slight a cause gave rise to a war in former times, this being the second case mentioned in this paper in which the killing of a dog caused the death of numbers of men. It also throws some little light on the intelligence of the Maori dog, about which we know so little.

Huimanuka was a pa belonging to Kahu. The reason that Kahu migrated from these parts was his killing the dog of Marukukere. At the time of year when the kumara was harvested, Marukukere used to fasten a wooden spade in the mouth of his dog, which carried it to Kahu and his people. Kahu understood the meaning of this, it was an intimation to him to organise a company to come and harvest Marukukere's kumaras, so Kahu and his people went and gathered in the harvest. Marukukere continued to act thus for many years, always sending his dog to fetch Kahu to work at the kumaras.

At last on one occasion Kahu began to think this custom was intended by Marukukere to degrade him, by sending a dog to fetch him to the work; so Kahu said to some members of his tribe, "If that dog comes again to fetch us, kill it." When the time came, the dog was sent on its errand by Marukukere, and on the arrival of the intelligent animal at the village, it was killed by the people. Soon after Marukukere went in search of his dog, so he was also caught and killed.

Out of this grew a war, during which Moko (nephew of Marukukere) took revenge for his uncle's death, and drove out Kahu and some of his people, who have since been lost. There are, however, in this district of Maketu, some of Kahu's people, whose sub-tribal name is Ngati-kahu—they were all members of the Tapuika tribe however.

No. 4. On my asking the Author where he supposed Mahina, the finder of the *Kuras*, came from, seeing that he was in the country before the arrival of the Arawa canoe, he replies: "About Mahina, his ancestors came to this country on board Te Ara-tawhao, the canoe of Toi-kairakau; you must understand that canoe came here in very ancient days. Toi's food was eaten raw, such as *mamaku* (the heart of the fern-tree), *pikopiko* (young fern sprouts) and *nikau* (palm tree); he did not possess fire; hence his name, Toi-kairakau (the wood eater). His genealogical table extends far back to ancient times. From Toi to my child there are twenty-four generations as shown in the table below, where is also to be seen the *wh* to Mahina. Tama-o-hoi's ancestors also came in Te Ara-tawhao canoe.



The above is however a very short line from Toi' compared with others; it suffices to show the belief of this section of the Maori people in the existence here of a branch of the Polynesian race prior to the great *heke*.

No. 5. The author adds the following note in reference to the death of Tama-te-kapua, and the mistake made by his son Tuhoro in the ritual customary on such occasions. It is necessary to add perhaps that the omission of a word in a *karakia*, or a mistake of any kind, lead to the most serious consequences according to the Maoris' belief. In this instance the omission of certain words is believed by the Maoris to have been the cause of Tuhoro's death.

Ae, ka mohio a Tama-te-kapua kua tata ia ki te hemo, ka mea ake ki tona tama, "Kia tika te whakaepa i taku mana, a, kia tika hoki te whakaputa i a koe"—ara, horohoro—"to whakanoa i a koe"—mo te raweke, takainga, tanumanga. Na, ka hemo, ka tanumia e Tuhoro a Tama-te-kapua. Na, haere ana ki te wai taka ai i a ia. Na, ko nga kupu enei i mohio ai ahau:—

Yes, when Tama-te-kapua knew that he was near his death he said to his son, "Be exact in the casting off of my spiritual influence, and accurately perform the deliverance of thyself"—that is, the 'swallowing' or 'purification'—"thy removal of the tapu or restriction from thyself," meaning in the handling, wrapping up, and burial. So he died, and Tama-te-kapua was buried by Tuhoro. Then he went to the stream to perform upon himself the accustomed rites. Now these are the words as known to me—

"Tena tapu nui,
 O te atua nui,
 O Tu-mata-uenga,
 O Kahukura i te Pae;
 O Maui-mua,
 O Maui-roto,
 O Maui-pae,
 O Maui-tikitiki-a-Taranga.

"The great sacredness,
 Of the great god,
 Of Tu-mata-uenga,
 Of Kahukura at the Step;
 Of Maui the first,
 Of Maui-within,
 Of Maui-by-the-side,
 Of Maui-topnot-of-Taranga.

Tapu nui, tapu roa,
 Ka whakahokia atu e au,
 Ki nga pae tua-ngahuru o Hawaiki,

Great sacredness, enduring sacred-
 ness,
 I return thee,
 To the tenth steps of Hawaiki,

Kei reira nga Pu, nga Take,
Nga Weu, nga Wananga, nga Tohu-
nga.

I tupu mai ai,
Te Mauri,
Te Mauri nui,
Te Mauri roa,
Te Mauri ka whakaea,
Ka whakaputa ki te whai-ao,
Ki te ao-marama.

Tena te whakaputa,
Na nga Pu, na nga Take,
Na nga Weu, na nga Tohunga."

Na, ka tipoka i konei, ka mahue tona
matua, a Tama-te-kapua; ka mea :—

"Na nga Tohunga,
Naku, na tenei tauira,
Ka puta ki te whai-ao,

Ki to ao-marama."
Ka mutu. Erangi me penei :—

"Na nga Tohunga,
Na Tama-te-kapua,
Naku, na tenei tauira,
Ka puta nei tenei tama,
Ki te whai-ao,
Ki te ao-marama."

Koinei te take i mate ai a Tuhoro, i
peke ko tona whakaputa i a ia. Kore
rawa i roa kua mohio a Tuhoro kua
mate ia, ka ki ake ra ki ona tama ki a
Ihenga raua ko Tama-ihu-torua, "Ki
te oti ta korua raweke, patua he otaota
ki toku uru, ka mau ai ma ta korua
papa, ma Kahu korua e whakaputa, ka
tahi ka oti tika korua. Ko te mana o
to korua korua—o Tama-te-kapua"—
nana ia i patu, ara, a Tuhoro.

The *Horohoronga*, or swallowing, alluded to above, was a part of the ritual for
the removal of the *tapu*, and consisted in the offering of the leaves in which the
sacred kumara was wrapped to the figures representing the ancestors, who were
supposed to swallow them—hence the name.

The word *Pae* occurs more than once in the above *karakia*, and is translated
"step;" for I believe it to be a reference to the stone-faced steps of the ancient
Maraes found in Tahiti, Marquesas and elsewhere, which were called *Paepae*, and
on which the so-called idols, the visible representation of the gods, were kept.
I have translated the word *Mauri* by soul: it equally means the heart, the origin
of life, and the medium to which the *tapu* was transferred in certain ceremonies.

Where are the Sources, the Origins,
The Chief Priests, the Mediums, the
Priests.

Thus grows up,
The soul,
The great soul,
The enduring soul,
The soul uprisen—
It comes forth to the world of being,
To the world of light.

This is the deliverance,
By the Sources, by the Origins,
By the Chief Priests, by the
Priests."

Here he omitted one part, he left out
the name of his father, Tama-te-kapua;
and said :—

"By the Priests,
By me, by this disciple
Shall come forth to the world of
being

To the world of light."

Here he ended. He should have
said :—

"By the Priests,
By Tama-te-kapua,
By me, by this disciple,
Shall this son emerge,
To the world of being,
To the world of light."

This is the reason that Tuhoro died—
he jumped over, or omitted part of his
purification. It was not very long be-
fore Tuhoro knew that he would die,
so said to his sons, Ihenga and Tama-
ihu-torua, "When you have finished
handling me, strike a wand on my
head, then take it to your uncle Kahu,
so that he may purify you from your
tapu, then will you be delivered cor-
rectly. It is the spiritual influence of
your grandfather, of Tama-te-kapua,"
which killed him, i.e., Tuhoro.





THE POPULATION OF THE HAWAIIAN ISLANDS.

IS THE HAWAIIAN A DOOMED RACE?

PRESENT AND FUTURE PROSPECTS.

By A. MARQUES.

IT is not our intention to discuss the recent extraordinary events which have made matters pertaining to the Hawaiian Islands of peculiar interest, especially those referring to the population, but the purpose of this paper is merely to try, by plain statistical facts, to throw some light on the present situation and on the future prospects of the group, and of its aboriginal population.

I.—FOREIGN POPULATION.

As will be seen in the general population table "A," herewith annexed, drawn from the official census taken on the last day of December, 1890, the population now living on these islands, is made up of very heterogenous elements.

In a broad way at the above date, it was composed:—1st. of 45·5 per cent. of Natives, pure or half-castes;¹ 2nd. of 30·74 per cent. of Asiatics, principally transient coolie labourers for the sixty-four sugar plantations;² and 3rd. of 24·13 per cent. of all other foreigners and their direct descendants (Hawaiian-born), this element including 9·57 per cent. of Portuguese labourers, and 4·57 per cent.

1. By the term "half-caste," in this article, is meant any degree of crossing of Hawaiian with foreign blood, though it must be also understood that, as a rule, our half-castes are produced by Hawaiian mothers—pure or crossed—and foreign or half-caste fathers whatever may be the race or colour of the foreigners. Some half-caste men have married white ladies, but, outside of a few Portuguese, no white woman is known here to have married a full kanaka.

2. Sugar is the main, if not the sole industry of the group; nearly 275 million pounds (value \$9,550,537) were exported in 1891, the balance of domestic produce exported being only about \$543,000.

of their young children born here. In the total of this population, the American element is only a liliputian fraction of 2·14 per cent. of the whole, or of 4·72 per cent. as compared with the Native element alone, who are the rightful owners of the country. And moreover, this small fraction of 2·14 per cent. is far from being unanimous for annexation, while it is also nearly counterbalanced by the English, 1·48 per cent., or more than balanced by the English and German elements together, 2·68 per cent.

Under another broad point of view, the population is composed of 49,872 foreigners of all kinds, against only 40,622 Natives. But here it is necessary to call special attention to the startling fact—proved by the census (column of variations)—that the bulk of the foreign element is very far from being stable; in the main it is transient, not settled, and therefore hardly entitled to a voice, or at least to a preponderant one, in the Government of the Kingdom. In fact, the foreign element, as seen in the census, is composed principally of labourers introduced at different times for the sugar industry, the majority of whom cannot be expected to remain after the expiration of their labour contracts, as the country offers them but very little inducement for settlement. The census also elicits these facts:—1st., that while the pure Natives are decreasing, their natural descendants and successors, the Hawaiian half-castes, are rapidly increasing; 2nd., that the Chinese, Portuguese, and all other foreigners, except the English, are decreasing in various proportions, while the Japanese, introduced within the last six years, have been up to the present time, pouring in so as to threaten to constitute a prevailing element in the near future.¹

A rapid review of those various classes will make the matter still plainer.

A.—The Japanese have all been introduced gradually since 1884, only 116 of them being found in the census of that date; they come under a three year contract, at the end of which the majority of them return to Japan, so that their numbers in this country can only be kept up by fresh importations.

B.—It would be rather difficult to state exactly when the first Chinese landed in the group, but they had gradually increased to 1,200 in 1866; however, it was only after the impetus given to sugar by the American Reciprocity Treaty,² that they were introduced in large numbers, as laborers, and they reached their maximum (a little over 19,000) in 1889, since when they have decreased on account of the planters' preference for Japanese labour. Amongst the number of Chinamen now found on the islands, only a couple of thousand continue as plantation workers, the others have invaded many lines of occupation formerly held by Natives or white foreigners, and they constitute the bulk of household servants, washermen, retail dealers, tailors, shoemakers, gardeners, and farmers, especially rice growers.

1. It has just transpired that, at the request of the planters who have suddenly decided to stop all further Japanese immigration, the provisional Government are preparing to resume the importation of Chinese, to the amount of 5,000, a fact quite contrary to American principles.

² Treaty was granted by America to King Kalakaua through a sentiment as a special favour and help to the decreasing Native race; in reality it only introduced a few foreigners and largely the Asiatics.

As such, they are stable as long as the country is prosperous or their business profitable; but the dream of every one of them, is to return eventually to the "Flowery Empire," as soon as they have saved money enough.

C.—The Portuguese were introduced direct from Maderia and the Azores after 1878; and from 486 at that date, rapidly grew to over 12,000 (including their Hawaiian-born children). But they have been steadily going away since 1885, as they have ceased to be in favour with the planters, who accuse them of being too expensive since the introduction of the cheap Japs; and they would now emigrate *en masse*, if they had the means and another handy place to go to. But the new stringent emigration laws of America and the general depression in that country makes the matter more difficult for them.

D.—Concerning the other foreigners, whether imported as laborers or free-emigrants, it can also be said that the majority of them are transient, as the principal object of nearly all of them,—from the rich planter and the thrifty merchant down to the poorest clerk or mechanic,—is to make as much money in as short a time as possible, and then go and enjoy it elsewhere. The only foreigners from whom might be expected a stable residence, are the owners of real estate,—but their number does not amount to many over a thousand, out of whom 177 only are Americans, while 169 are Britishers. And yet it is a faction of these transient foreigners, who clamour for annexation, and would fain impose it by force on the stable classes, on the unwilling Natives, not for the good of the country, but for the benefit of their own transient interests.

Outside of coolie labor, and of the semi-Hawaiians, the only noticeable factor of increase is that of the Hawaiian-born foreigners. Herein might also be a promise of stability for the population, if they contained only the children of our *bonâ fide* permanent residents. But they principally include the children of the married laborers of various nationalities introduced for plantation work, the total number—7,495—of this element being composed (as far as the census reports may be correct) of 4,117 children of Portuguese parents, 1,701 of Chinese and Japanese parents, 1,617 of white foreigners (principally Caucasian), among whom are the true settlers, and of 60 of other races. Out of the above total, as many as 6,797 are under 15 years of age, and 5,455 under 7 years, and therefore of no account as yet as political factors. But even this element cannot be considered as stable for the future; many of them may perchance remain in the country, which is theirs only through "an accident of birth," but they would all go if their parents departed, so that as a whole, even this class, although apparently a promising one for a growth of population, cannot be relied upon much more than the rest of the foreigners, whose *raison d'être* is sugar, and who would rapidly leave the country if any calamity befell that industry.¹

1. Already in 1886, in a critique on the census of the time, I called attention to the sad fact that any increase of population through imported laborers was only fictitious, not solid, durable, of no use for the future of the country, and could not awaken or justify any genuine satisfaction; "if any critical period was to fall to these islands, a thing quite possible at the present age of crises and general hard times, a general exodus of such laborers would in a few months leave the population down to the sole Natives."

Politically, this kingdom, through the good natured hospitality of the Aborigines, offers the extraordinary, unprecedented feature that foreigners are allowed the political rights of citizenship without becoming naturalised or taking allegiance to the country, this having been one of the unfair results of the revolution of 1887. However, out of the motley crowd of population, only the Natives and such foreigners that do not belong to the Asiatic races, enjoy the privilege of the ballot-box, the total number of voters being 18,598, only 687 of whom are Americans, against 505 English, so that the party who cling to American protection while they use their Hawaiian citizenship against the autonomy of the kingdom, form only 4·6 per cent. of the whole Hawaiian voters, or 6·6 per cent. of the true-native voters.

Financially, outside of the money invested in sugar estates, and which is difficult to appraise correctly, the American element has little to boast about, as it pays only 26·08 per cent. of the personal and real-estate taxes of the kingdom, or, in their aggregate, only \$788, 79 cts. more than the share of the despised Chinamen and Japanese. Moreover, the composite and unstable nature of the whole foreign population, in which the Anglo-Saxon factor is so exiguous, does not afford the Government any promise of a steady financial status, since any movement of emigration among the laborers, would leave the produce of taxes down to the bed-rock of the native elements.

From all the above hard facts, it is quite safe to conclude that the mere point, that the foreigner happens to outnumber the native, cannot allow the former any just preponderance over the latter, nor does it diminish the natives' sovereignty. So really, outside of their legal inborn rights, the native portion of the Hawaiian population being positively the only ones that are stable, permanent, are therefore the only elements worthy of being considered in connection with the future of the country, and with any measures that may affect its Government. The only exception that could be taken against this conclusion, is that it is useless to have any consideration for a "doomed race," and this brings us to the vexed question of the natives' vitality.

II.—NATIVE POPULATION.

Truly, the rapid decrease of the Hawaiian Aborigines within the last hundred years has caused it to be taken for granted that, like so many other uncivilised races suddenly thrown into contact with the white civilisation, this race was also condemned to utter extinction in a very short lapse of time, an idea repeated as a certain fact by many would-be authorities who ought to know better. In reality, to formulate any such off-handed opinion on the question is merely a proof of presumption or prejudice, because the past decrease does not fatally warrant its continuance, and because the question is really a difficult one, even to the earnest student, owing to the lack of positive, trustworthy statistics. The Government censuses, and deductions therefrom, have never been reliable, or at least only so as approximations, and the only rational way of checking and adjusting those official figures, *viz.* : by comparing them with the returns of arrivals and departures, and of births and deaths, is utterly unavailable, on account of the constant evasions of the custom and shipping regulations, and of the very loose system of registration, or *etat-civil* kept here. Even

in Honolulu, this registration is very imperfect; but in the out-districts, and especially in such as are thinly populated with scattered inhabitants; it is merely nominal, and quite a number of deaths, as well as of births, go absolutely unnoticed and unrecorded.

However, there is a growing opinion among thinking men that the broad notion of the impending extinction of the Hawaiian race is, to say the least, premature. Several of the leading natives do not even hesitate to say that at the present time the harping on that erroneous idea is only a bugbear used for political purposes by the small clique of foreigners, who want to override the native element, and conveniently justify their policy. In other words, the sentiment seems to be crystalising that the decrease of the Aborigines has seen its lowest ebb, and that the tide has begun to turn; so that, owing to the very prolific nature of their half-castes, the Hawaiians can no longer be expected to disappear, if they are at all taken care of as a nation, both sanitarily and politically.

An enquiry on this matter may therefore be interesting, starting from the various findings of the official censuses, but taking them only for what they may be worth, and not going however further back than that of 1823, the first attempt at a count made by the Missionaries. The previous figures, based on a loose estimate by Captain Cook, are absolutely devoid of any scientific accuracy and value, and, moreover, various extraordinary causes—bitter wars and the great pestilence of 1805 (the *okuu*, most certainly the Asiatic cholera)—contributed to make the decrease exceptional at that time.

We shall thus obtain one table (B), showing the official figures embracing the pure natives and the Hawaiian half-castes taken together, as a whole native nation; and another one (C), differentiating the two elements, as divided since 1866 only.

TABLE B.—DECREASE OF NATIVES.

Cen- suses Years.	Total Foreign Popula- tion.	Total Natives and Half-castes	Total Decrease of Hawaiians in		Per- centage of Decrease.	Yearly Mean Decrease.	Causes.
1823	..	142,050	..	..	..	..	..
1832	?	130,315	9 years	11,735	8.2	1,304.0	?
1836	?	108,579 ^a	4 "	21,736	16.6	5,434.0	?
1850	1,962 ^b	82,203	14 "	26,376	24.3	1,184.0	ulalii, measles
1853	2,119	71,019	3 "	11,184	12.3	3,728.0	small-pox
1860	2,716	67,084 ^c	7 "	3,935	5.5	562.1	normal condition
1866	4,194	58,765	6 "	8,319	12.4	1,386.5	leprosy, whalers, 1865
1872	5,456	51,531	6 "	7,234	12.3	1,205.7	loss, whalers, 1871
1878	10,383	47,502	6 "	4,023	7.8	670.5	normal condition
1884	36,346	44,232	6 "	3,276	6.8	546.0	normal condition
1890	49,278	40,622	6 "	3,610	8.1	601.6	normal condition

(a.) Including the few foreigners then residing on the islands.

(b.) Including 359 white children and 558 half-caste children, but not including 168 white wives; the total of adult male foreigners being really 1045.

(c.) Including the Chinese living in Honolulu.

(d.) Owing to the above blunder of counting these Chinese with the natives, the percentages of the two periods are faulty, and I consider that the proportions would be more nearly correct at respectively 6.8 instead of 5.5, and 11.2 instead of 12.4.

TABLE C.

Census Years.	Total Natives.	Apparent Decrease		Total Half-castes.	Positive Increase	
		In Period.	Per Year.		In Period.	Per Year.
1866	57,125			1,640		
1872	49,044	8,081	1346.8	2,487	847	141.1
1878	44,088	4,956	826.0	3,420	933	155.5
1884	40,014	4,074	679.0	4,318	798a	133.0
1890	34,436	5,578	929.8	6,186	1,968	356.0
		Official Decrease in 6 Years 13.9 per cent.		Official Increase in 6 Years 46.6 per cent.		
1896	30,000	My Own Estimate.		11,000	My Own Estimate.	

(a.) I contended in 1886, and still maintain that this figure was erroneous, and ought to be about 1,100.

In a general way, the above tables go to show a total decrease, in 67 years, of 107,614 natives—75 per cent. of the whole amount—or taking into account the increasing Hawaiian half-castes, a loss of 101,428, or 72 per cent., making an annual mean decrease of 1514 people. Arguing on a similar rate, after the census of 1850, the Missionaries announced from the pulpit the complete extinction of the natives within the 40 years now just elapsed; whilst, on the contrary, half of the pure natives do still exist, their yearly rate of decrease is considerably lessened, and there is a growing factor of half-castes which they did not foresee. Therefore, the present conditions would seem to grant at least 30 more years for the total disappearance of the pure Hawaiians. But at the end of that same period, the Hawaiian half-castes promise to number at least, 50,000, perhaps 100,000, without taking into account the rapidly growing element of Hawaiian-born foreigners, part at least of which can be expected to coalesce into them.

None of the above figures however can be expected to carry all their apparent significance, for the reasons now to be more especially enumerated :

- 1.—The last census is incomplete ;
- 2.—It is erroneous under the respective headings of Natives and half-castes ;
- 3.—It does not allow any estimate of loss from emigration.

1.—The last census was ordered at a very late hour, and the superintendent thereof acknowledges that he had barely the indispensable time necessary for appointing enumerators and giving them the necessary material, instructions, and explanations. It cannot therefore be surprising that, in the distant districts, principally on Hawaii, Maui, and Kauai, many enumerators were incompetent or indifferent, or did not understand thoroughly their work, so that the people could not obtain the proper information to render complete and correct reports. The result of this is known among the leading natives to be that quite a number of Hawaiians, grown-up people and children, has not been enumerated.

2.—The same argument applies to the returns of the half-castes, with more especially these two further causes of error :

1st. That many real half-castes have been reported in the distant districts, as pure natives, who ought to be transported to the half-caste account. Anyone acquainted with the natives can testify that they very easily overlook any accidental admixture of foreign blood, and consider themselves pure natives when brought up exclusively by natives away from foreign influence ; moreover,—with the old native rule that the rank came from the mother and did not follow the father,—every person who has a Hawaiian mother is a Hawaiian to the full extent. In fact, nearly all the present native leaders are half-castes in various degree, and yet are readily granted the influence and authority of full natives. Therefore,—and if only by reason of the licentiousness of former years,—no well-informed man can hesitate to readily admit that unmixed natives must be considerably less than the number officially reported. A good illustration of this assertion, out of many to my own knowledge, will be the following : When a certain naval captain, in his exploring expedition, made the ascent of the Mauna-Loa mountain, he was escorted by a troop of natives from Puna ; during the trip, he took a fancy to one of the native girls, who nine months later gave birth to a boy, thus clearly a half-caste ; but, having been kept by his native parents in Puna, where he married a native woman and reared an unusually large family, this son and his children have been enumerated as pure Hawaiians. Yet, a gentleman a friend of mine, who knows this man and has seen portraits of the gentleman referred to, has always been struck with the characteristic resemblance of the son to his father.

2nd.—Many enumerators seem to have been sorely puzzled on the question of the children of Chinamen married to half or three-quarter Chinese-Hawaiian women ; these most certainly ought also to be enumerated as half-castes, as it is a very noticeable fact that the tendencies, tastes, ideas, and patriotism of half-castes,—whatever may be their degree and the nationality of the father,—always and most decidedly bend to their Hawaiian mother's side. Consequently, in the last census, quite a number of these cases have erroneously gone to swell the number of Chinese to the detriment of the half-caste enumeration.

From these various facts, it is safe to conclude that the figures of the last census are :

Deficient as a general total for the natives ;

Too large in the amount of reported pure natives ;

Too small by two elements, in the number of half-castes ; and

Too large in the amount of Chinese children.

A more rigid and enlightened inquiry at the next census (1898), must therefore show more half-castes and less full natives than might be expected through the last returns, and will consequently prove that the reproductive power of the nation is still greater than the proportions hereinabove deducted from the census.

3.—The third cause through which the results of all the various Hawaiian censuses do certainly give a wrong impression as to the true rate of decrease of the native element, is that they have never allowed the enquirer to make any difference between the natural decrease, due to the natural excess of deaths over births, and the artificial one, caused by natives leaving the country, whereby they may be lost to the

enumeration here, but cannot be used to show or swell a tendency to a decrease in the race.

To elucidate this point, it is necessary to briefly examine the probable causes and reasons of the recorded decrease. The following have been broadly mentioned, some of which *do* account for the unusual rapidity of decrease during some periods: the diseases introduced with civilisation, deadly epidemics of measles and small-pox, and later, leprosy; to these may be added early intemperance and licentiousness, infanticide, or more properly feticide, sickness resulting from carelessness in connection with the new modes of living, and clothing suddenly imposed by the Missionaries, the constant disproportion of sexes, and last, but not least, emigration.

A.—Diseases:—The first disease introduced was syphilis, whose ravages cannot be expressed in figures, but are known to have been appalling. It has also thoroughly debilitated the whole race; the historian Jarvis mentions its recrudescence and virulence particularly on females, about 1842; but nowadays, especially since the last law "to mitigate," it has lost much of its former prevalence and deadliness.

Measles and whooping-cough were introduced in 1848, and are commonly acknowledged to have carried off one-tenth of the population, correctly making the rate of decrease of that period jump from 16 to 24 per cent. Next came small-pox, in 1853, which killed about 3,000 people and caused the rate of decrease to jump again to 12 per cent. Then followed seven years of normal conditions, in which the rate went down to about 6 per cent. only. Proper quarantine precautions in the future, ought easily to preserve the race from any other calamities of that nature, if the Government are earnest in their professed desire to protect the natives.

Leprosy, first observed in 1853, aroused public attention in 1864, and at the end of 1865, the settlement at Molokai was started with 140 persons. Since then, up to July 31st, 1893, 4,782 persons have been sent there.¹ These, however, do not represent all the cases that have developed here, many not having come to the cognisance of the authorities, and others, principally foreigners, having left the country. The spread of this dire disease is popularly attributed, in a great measure, to careless vaccination, and there is no other way that can account for the number of children, native and white, who have developed leprosy without their parents, nurses, or attendants having shown any symptoms of the scourge. To leprosy must evidently be attributed a certain proportion of the native decrease since 1853; but there is no plausible reason to suppose that its future effects may possibly increase the past or present rate of mortality.

No additional light can be gathered, on the respective influence of the various other diseases as factors of mortality, by referring to the returns of the Board of Health, because these, outside of Honolulu, are merely nominal; and even in the capital, the number of cases recorded as "unattended," or "cause unknown"—and the true causes of which are thereby not scientifically ascertained—is so large that any percentage tables would be vitiated and useless.

1. These are supposed to include about 150 white foreigners, but no record has been kept of the nationalities; many are Chinese. 1168 lepers were living at Molokai, July 31st, 1893, and according to Government assertions, they are pretty near all the cases now existing, segregation being enforced with extreme severity, even at the cost of the Kalalau tragedy, in which one native, Koolau, kept at bay a whole company of foreign soldiers, with artillery (June, 1893).

It can only be mentioned that consumption and lung diseases are a large factor, and this can be asserted as a direct result of the sudden revolution in clothing enforced by the Missionaries¹. But it must be borne in mind that the general sanitary conditions of the natives—even though they might still be bettered, to the advantage of the longevity of the race—have yet wonderfully improved during the last decade, especially among the half-castes, whose modes of living are getting to be more enlightened, cautious, and refined, and quite equal to those of the best foreigners.

B.—Disproportion of Sexes :—The other causes enumerated were only very secondary, and their influence is waning², except that of the disproportion of sexes among the natives. The last census registered 18,864 males against 16,072 females, out of the total 34,436. By referring to the figures of the previous censuses, the following table has been compiled :

EXCESS OF MALES OVER FEMALES, PER CENT.							
1850	1853	1860	1866	1872	1878	1884	1890
4.39 (?)	4.42	5.48	5.90	6.50	6.56	7.48	6.66

It will be noticed that, except for the dip in the last census, this disproportion of sexes has steadily increased within the last 40 years, no data existing for the previous periods. Stranger yet is it to note that the same thing happens among the foreigners born in the islands, though in a trifling smaller proportion, 4.32 per cent., the half-castes—the hope of our future—being the only stable class in which the sexes are about equally divided, with even a regular slight excess in favour of the females. But, what is more, if we take all the races together, in the proportion under 15 years only, then the excess of males is really 8.84 per cent., a point from which we can conclude that the said disproportion will continue in increasing rate for the future. This would lead us to suppose a climatic cause rather more than a racial one. Whatever it may be, the fact is here, and, in what concerns the natives separately, it must be admitted as striking, that the ordinary rate of decrease among them follows very closely their ratio of excess of males, thus proving that this same disproportion of sexes has been no unimportant factor in the past decrease of the race. Furthermore, the influence of this factor is aggravated by every

1. "The natives, both males and females, very soon learned to add the necessities of fashion to the requirements of decency as taught by the New England Puritans, and from the early times when the money brought in by whalers circulated freely in the country, the natives used to spend all their earnings on rich dresses to out-do their neighbours in the then important event of going to church. From the light national costume, suited to the climate, they jumped to heavy silk dresses, heavy woollen clothes, shoes and stockings, beaver hats, etc., which, in the heat of the day and in crowded meetings, made them perspire freely and feel so uncomfortable that, as soon as they could return home, they would strip naked and seek relief in the cold winds or through-drafts, or throw themselves into the cold waters, thus bringing on themselves every kind of lung and rheumatic troubles."

2. The Hawaiian Islands have never been naturally fertile, and in olden times the large aboriginal population only subsisted through dint of hard work. Infanticide must then have resulted as a matter of dire necessity, as it is in China; and it is reported that as many as two-thirds of the children born were systematically destroyed, either in the womb or after birth, these last usually by being buried alive, often in the very hut of the parents. It is not to be wondered then that infanticide should have been the last of heathen customs to cede to christian teachings, and though now it is a criminal offence extremely rare, yet some instances may yet happen, principally to favour prostitution.

marriage of Hawaiian women to foreigners. Thus, the last census reports about 600 of such marriages. This means 5 per cent. of the number of marriageable Hawaiian women. "By such marriages, foreigners have been supplied with wives from a race which has no women to spare, to the detriment of the males of that same race." The only remedy to this would seem to be an importation of women, such as I advocated as far back as 1886, and which had been seriously contemplated by the late King Kalakaua. 2,292 women would be necessary to balance the Hawaiian males, and 428 for the Hawaiian-born foreigners.

The next factor, intimately connected with the above, is the proportionate fewness of births and large mortality of infants among the full Hawaiians, in other words, the tendency among many of their females to barrenness, and carelessness in rearing. These circumstances were already recorded by Jarvis, and confirmed in 1860, when Superintendent Fuller of the census, noticed that the decrease of the native population was "not owing to any unusual great degree of mortality among the people, but to the paucity of births." This is probably due to the debauchery, licentiousness, promiscuous living and prostitution at all times prevalent among the people, and only natural and to be expected in a population in whom moral ideas were formerly so very different, and in whom at the present time, not only the male aborigines are in excess, but no less than 26,000 single men of other nationalities have been added as laborers since the Reciprocity Treaty, to pander to the rapacity of the white settlers; and all this, without taking into account the passing crews of numerous ships.

And here, it must be said that there is a most erroneous estimate in the last census about the number of native women married, and the proportion of children they are supposed to bear. Out of 11,185 native women of age, 7,556 (76.66 per cent.) are reported as married. Of these, 6,049 (not quite six-sevenths) are reported to have borne children, thus giving a rate of 4.7 offsprings for each mother, 54.07 per cent. of these surviving. This would leave nearly 8 surviving children to each mother, and consequently ought to keep the population nearly stationary, instead of allowing the present decrease of 18 per cent. But we must remember that, owing to the loose habits of the land, out of the remaining 82.84 per cent. of unmarried women, four-fifths live in concubinage; this proportion may even be larger, because girls of the common people, especially in the towns and sugar districts with large laboring classes of aliens, frequently begin that kind of life at fourteen or even earlier, and are soon rendered barren. That this state of things is not revealed by the census, is not extraordinary, for two reasons: 1st—That children of unmarried women are generally recorded as belonging to some married sister or relation; 2nd—That it is also covered by the fashion, at all times prevalent among the Hawaiians, to adopt, and call *theirs*, children of their friends and relatives. It is therefore quite safe to say that the census ratio of children to each married full-native woman is absolutely misleading. It would be much more correct to consider 90 or 95 per cent. of all the women of physiological age as actually married, and, by dividing among them the number of children actually born and surviving, it would give for the average fertility of the present Hawaiian mother, from 2 to 3 children, less than half of whom survive, a proportion more in accord with the rate of decrease of population.

This cause of decrease might perhaps be greatly reduced by rational, practical laws on prostitution—instead of absurd legislation due to Missionary prudishness—and by legislative encouragements to large families. Such a supposition is corroborated by the fact that large families are not yet rare among the full natives who lead purer lives.¹ It is further confirmed by the assertion of leading natives, that, in the most remote, inaccessible districts, principally in Kona and Puna, of Hawaii, Kalalau, of Kauai, etc., where the foreign, white, or Asiatic residents or laborers are nearly absent or reduced to a minimum, the number of young native children is quite noticeable and evidently on the increase; in other words, where the lewd influence of white and Asiatic elements is less felt, the native women are more prolific and keep the population up, a fact full of meaning for a race reported as fatally dying out. This is practically confirmed by the census, which notes that in South Kona, the total decrease of natives in six years has only been thirteen individuals, or 0·8 per cent.!

It is only justice, however, to note that the morality and chastity of the Hawaiian female has vastly improved in the last few years, which bodes good results for the future.

C.—Emigration:—Now comes the most obscure factor of Hawaiian decrease, about which one can proceed only by conjectures, as all available official statistics fail to throw the faintest light on it, and no documents are known to exist, by which the number of aborigines could be ascertained, who did leave the country at any time, whether to return or not. Even of late, with our “improved” passport system, no separate record has been kept of Hawaiian travellers or emigrants, and no official document can show at any time how many native sailors are shipped on the foreign trade vessels. However, all collateral evidence proves that emigration has existed at all times, and that the Hawaiian’s taste for adventures has been, in modern years, the same as it was in those remote periods recorded in their oral traditions, when they left in large bodies for other regions of the Pacific, and the last instance of which was the disastrous expedition of Boki, in 1829, with whom were lost 479 of the best men of the country.²

Most of the modern emigration has been through the readiness of the aborigines to join any ship willing to engage their services. This began with the last years of the past century, one Kalehua being taken to Boston in 1791, by a Captain Ingraham. Other Hawaiian

1. A few examples will illustrate the assertion, all of which relate to families whose parents are full natives on both sides. In Puna, one full native, Lono, boasts of 49 living descendants in two generations, a fact commemorated in the name of the last-born, Kahanaunui, “the big family”; Kailihiwa has 33 living descendants; Kahiki, 25; Bila (a native from Rarotonga married to a pure native) has 27 living; in Hilo, Kaelemakule, through two daughters, has now 29 descendants living; Kealoha has 9 children and 11 grand-children, all young and healthy. In Kauai, a young native lady, Mrs. L. Opeka has already had 16 children, 15 of whom are living. Twins are also no uncommon occurrence among the natives.

2. Boki was a turbulent high chief of Oahu, who was made Governor of the island by the Regent Kaahumanu. He squandered to his own account the treasures of sandal-wood piled up for the use of the Government, plotted against the King, and finally growing ashamed of his lawlessness, determined to reform and make up for his embezzlement. For that purpose he fitted out two schooners, the “Kamehameha” and the “Becket,” for an expedition to the New Hebrides, where sandal-wood had then recently been discovered. He sailed December 2nd,

sailors thus carried to New England about 1808 or 1809, were certainly the immediate cause of the American Missionaries being sent here, instead of those of the London Society, who started in the South Pacific.

Their pleasant, cheerful temperament, their intelligence, ready adaptation to circumstances and willingness for work, soon made Hawaiian sailors favourites with navigators, and with the growth of the whaling business they were finally exported regularly every year, in large numbers. Old residents of Honolulu still remember the times when over 300 whalers were moored in that harbour alone, every one of which had some Hawaiian sailors on board. For a long while, between two and four thousand Hawaiians, all men in the prime of life, used to go off yearly, "a great many of whom, says Jarvis, never returned." Mortality among them must have been fearful, from the hardships of that kind of navigation and the trying effects of changes from tropical to glacial climates. Those who did come back, the "holokahiki" as they were termed, by their reports and examples of foreign habits, did certainly more for the immediate and wonderfully rapid civilisation of the mass of the nation, than the lessons and hymns of the Missionaries, or at least powerfully helped the installation of their teachings.

For many years, no laws regulated the recruiting of these sailors; but so many abuses were committed against them, so many were kidnapped, and so many failed to be returned according to the shipping agreements, that legislation was finally enacted, which was embodied in 1859, in the Hawaiian Penal Code, by which no Hawaiian could be shipped without the permission of the Government and a bond of \$900, with security, subscribed in order to insure their return. But, even when these wise dispositions were in full force—or at least supposed to be enforced—many were recruited clandestinely, and a large number of youths, tired of Missionary schools, kept running away to ships cruising along the coasts—as they are doing even now-a-days—no official count of whom could ever be undertaken. Several of our present most intelligent and best educated natives are self-made men, who thus ran away in violation of the shipping laws, and had the good luck to be able to return when others could not.

But many, even among those legally shipped, also failed to return, by being easily led to settle in other congenial countries, and, as far back as 1847, Jarvis mentions the existence of small colonies of Hawaiian settlers, amounting to over a thousand in Tahiti, Oregon, Peru, etc., with unknown floating numbers in Europe and America. A number of them took part in the American war and served with honour. That some of these rovers were eventually taken with a

1829, arrived at Rotumah, from whence he departed for Erromango, leaving the "Becket" to join him later at the same island, which, however, he never reached. He must have been caught in a cyclone, which shipwrecked him on the reef of a district called Iwa, on Sawaii (Samoa). He and his companions landed safely, but probably disgusted at the failure of his scheme, which put an end to his ambitious dreams in Oahu, he made up his mind to take allegiance to Malietoa, and settle in Samoa, where many of his descendants still bear his name. The two cannons, of Prussian make, which armed his ship, were still in the principal village of Iwa, at the time of the Hawaiian Embassy to Samoa (1886). The "Becket" left Erromango after suffering dreadfully from the deadly climate, and did manage to crawl back to Honolulu, a floating hospital, only twenty of the whole crew surviving, eight of whom were white people, who behaved shamefully to the poor natives.

desire to return to their native land, is attested by the necessity which has been found to keep, year after year, in the Hawaiian Budget, a special appropriation "for the return of indigent Hawaiians"; but, for a few who did obtain such help, how many died far away, regretting the sweet country they had abandoned, and which their desertion had contributed to depopulate?

That this drain of Hawaiian sailors did have a powerful influence on the depopulation, two instances will suffice to prove. In 1864-65, the Confederate cruisers destroyed a large number of whalers, whose crews were sent to the nearest American ports. Several hundreds of Hawaiians are known to have thus been landed at San Francisco, who ought to have been returned to Hawaii. From Ponape alone, 98 Hawaiian sailors had to be sent for, at Government expense. But many more, whose contracts for return could not be fulfilled, have been lost sight of and drifted to various settling points abroad. Now, it will be observed in table B, that, in the following Hawaiian census, 1866, the ratio of decrease suddenly jumped from the normal 6 to 12·4 per cent., with no other cause to account for it, while a loss of only 2,000 sailors is sufficient to justify this excess of decrease. In a similar manner, in 1871, a great disaster destroyed the whaling fleet in the Behring Sea, and, though over 1,000 Hawaiians were returned direct from Icy Cape, yet in the next local census the ratio of decrease is again 12·8 per cent., without any other possible justification than the absence or death of 1,700 sailors, whilst the decrease falls back to the normal rate at the next period.

To this first cause of emigration was added later another one, that of free departures, called away by some relative or friend who had previously settled abroad, or enticed by the Californian gold-fever, which caused a large exodus in 1848. Many of these emigrants went off with wives and children, but no official record exists of the facts, which can be ascertained only by speaking with some surviving parents. Nevertheless, this form of exodus grew at last so alarming that a law was passed prohibiting Hawaiians from leaving the kingdom. This has unwisely been repealed, and lately, the Mormons took advantage of it to allure at different times, about 200 people to go to Utah, where a village of about 90 persons still exists. It is fortunate that this movement did not extend, because the Mormons enticed especially those who had promising families and independent means, and who very foolishly went away with their money, wives, and children.

That, as a whole, these two forms of emigration must have been very large, and quite an unnoticed but heavy drain, is moreover corroborated by the fact, that at the present day Hawaiians and their progeny are found within an immense area, not only in the Pacific and on its borders, China, Japan, the Philippines, Vancouver, Oregon, California, Mexico, Peru, Chili, New Zealand, and Australia, but also in Valparaiso, Rio Janiero, Philadelphia, New Bedford, New York, Boston, and various ports of Europe, principally England. The fact seems to be, according to the expression of an experienced seaman, that no port to which whalers usually resort, is found without its contingent of Hawaiians, settled down or navigating, and generally thriving. They are also found in nearly all the South Sea Islands, both north and south of the equator, some voluntary emigrants, others sent by the Board of American Missions, as teachers of the Gospel, and principally at the Marquesas, Gilbert, and Carolines. A

few were reported as far as Guam and the Pelew Islands; quite a number are employed on the various guano islands to the westward of Hawaii, and though eventually returning here, they are not computed in the census. Some went to Samoa, at various times, and especially during the alliance with that country (1886), and when they were expelled by Malietoa (1889) for fear of leprosy, only a few came back here, others preferring to go to Tonga, Fiji, and other Melanesian Islands, where one is known to have acquired a small island, Matafaa, and another is reported well off among the Tonga chiefs. But the bulk of them, in small colonies, appear, now as in the time of Jarvis, to be on the American coast, from Vancouver, Columbia River, Puget Sound, Oregon and California, down to Chili, married to Hawaiian, white or Indian females, many with very large families.¹ Also quite a number of Hawaiian half-caste girls, married to foreigners, have followed their husbands abroad.

Of course, no positive computation can be made of the total of all these emigrant sons and daughters of Hawaii, which is now variously estimated between three and five thousands. But the absolute loss to the nation here, in the last eighty years, from the various kind of absentees, I cannot estimate less than one-quarter of the whole decrease. Thus it no longer can be denied that a goodly proportion of our depopulation must be attributed to other causes than deaths and local factors. But, fortunately, the emigrating tendency is now extinct: very few have left the country within the last few years. The whalers, although on the ascendant again, no longer come here to recruit crews; and such Hawaiian sailors as still navigate outside of the Inter-Island fleet are on board ships engaged in the regular clipper-trade between these islands and America, England, Germany, and Australia (?). These do eventually come back here, though they are

1. Approximate figures have been handed to me by an intelligent and reliable Hawaiian seaman, which puts the present number around Vancouver, Burrard's Inlet and the Sound, at over 250, principally farmers or employed in the lumber mills, forests, and salmon fisheries; many are well off; one settlement is said to be named Hawaii. Some twenty years ago these settlers carried on quite a brisk trade with their mother country, sending down cargoes of potatoes, wheat, oats, fish, and other products of their adopted region. In Victoria, three families are known to be in very good circumstances. Around Portland and Astoria (Oregon) over 200. Several little settlements are found in San Francisco Bay, especially towards Sacramento, one location being called Honolulu; these settlers are principally fishermen, and their total number must be 200. At the time of King Kalakaua's trip to the States, and also when the present Queen made a visit over there, the San Francisco Hawaiians gave both of them enthusiastic receptions and made a fine display of numbers. When asked whether they had lost all "aloha" (love) for their native land, they replied that they had not, and would be glad to return, but that it offered no inducements, no chance to gain their living, so that having large families to care for, they had to stay where they were. In Peru, over 200 live around Tumbes and Payta. At Talcahuana (Chili), the Hawaiians are estimated over 250, three of whom are doing a large business and considered well off. Around Sydney and Brisbane they are said to be more than 50, one Kawelo (Thomson) is known to be master of a whaler from Sydney, quite wealthy. In New Zealand they are represented as clustering principally around Auckland, Mangonui, and Onehunga, over 80. In Japan, around Yokohama and Nagasaki, it is fair to put them down at 60. One has been known for years as a valued officer in the Chinese customs at Tien-tsin, others are in Hong Kong. One has just come back from Liverpool, after 10 years absence; another returned from Tahiti. Each year brings back some of these wanderers from other parts of the world after long absence.

2. The Inter-Island fleet consists of 22 steamers = 4,306 tons (largest 609 tons, smallest 5 tons), and 25 sailing crafts = 1,096 tons (largest 147 tons, smallest 4 tons).

not computed in the census. It can therefore be expected that emigration, as a cause of decrease of population, will have no further noticeable effect, unless unlooked-for political changes force the remnants of the Hawaiians to go and take refuge with some of their South Sea cousins.

The Half-castes, the "Hope of the Future."—Now we come to the most interesting element of the Hawaiian population. For a long time, the half-castes were not taken into any account in official documents, being merely counted either with the pure Hawaiians or with the foreigners. The census of 1850 was about the first to mention, *en passant*, that 312 foreigners married to native women had 558 children. That of 1858 states that, out of 1,311 foreigners then living in Honolulu and Oahu, 98 were married to native women and 20 to half-castes. But it was not before 1866 that the half-castes were counted separately from the other elements. Table C. has shown how rapidly they have increased; and here it must be said that, of the people who do freely return themselves as half-castes, nearly all have received the best education available here. The data, therefore, given by them to the last census enumerators are such that the official figures relating to them may be taken as the most correct. From these we gather:—

1st. That the sexes are more equally represented: 3,101 females for 3,085 males; thus giving the only excess (about 0·8 per cent.) of females we have in the national elements;

2nd. That more than half (55·4 per cent.) of our half-castes are yet under 15 years of age, and that only 273 out of the total of 6,186 are over 45 years of age; so that nearly all the females of that class are either still within the physiological age, or will gradually ripen to it, thus constantly increasing the number of probable child-bearers, and promising an infallible increase in geometrical progression within the next few years;

3rd. That out of 1,391 half-caste women over 15 years of age, only 754 are yet married (54·21 per cent.), 728 of whom are already mothers (52·34 per cent. of the whole number of age); and these mothers have already 2,930 children, a ratio of 4·02 to each mother, out of which 71·60 per cent. survive.

And yet these figures, however forcible, do not give a full idea of the true fertility of our half-caste women, since nearly all of them are only just beginning to bear.¹

The fleet for foreign trade in 1891 comprised 8 ships under Hawaiian flag (8,052 tons), that made 21 trips (26,869 tons), and foreign ships that made 290 trips (247,983 tons), out of which 233 were American, 33 British, 9 Germans, 5 Japanese, and 10 various others.

1. A truer conception of the capacity of this element will be obtained by some individual examples, selected at random:—

The grandfather of Hon. S. Parker, ex-Minister of Foreign Affairs, married in Waimea, Hawaii, a Kipikane, pure native, who bore three children, one of whom accidentally died without issue; from the other two have already sprung 103 descendants, 90 of whom are living. One lady of this family had one child with a white husband, and 19 children with a native husband;

Hon. J. Cummins, whose American father married a pure native, has already 22 living children and grandchildren;

Hon. J. E. Bush, whose English father married a pure native, has had 12 children, by two half-caste wives;

Mrs. Brickwood, half-native and Indian, has had from an English husband nine children and 34 grandchildren, 40 being alive out of the 48;

From J. Robinson (English), and two wives (one half-caste, the other full

Moreover, a most remarkable fact is that our half-castes are prolific in all the degrees of crossings, and also between themselves, contrary to the generally accredited opinion that half-castes do not breed with their own kind; thus two half-white sisters, Mrs. Kellet and Mrs. Smith, married to two half-white men, all still quite young, have already had, one, 8 girls all living, the other 7 boys and 1 girl, also all living. Furthermore, it is quite conspicuous that the superlatively prolific crossings are the half-white or half-Chinese females married to Chinamen. Thus, the well-known rich Chinese merchant, Afong, had 17 children from a half-white wife, 16 of whom are living. In Hilo, Kamukai, a half-Chinese man married to a half-Chinese girl, both young, have had 17 children, and from some of these, in spite of their yet tender age, 19 more have already been born, all living. And this peculiar kind of crossing is bound to become quite numerous in the near future.

Our last remark about the half-castes. They generally keep the tall, strong build of body of the Polynesian race, and the females especially preserve the large, deep, black eyes, and long, straight, or waving black hair of their Hawaiian mothers. Moreover, they boast of being, as a rule, strong and healthy, bright and intelligent—deformities among them being extremely rare.

All the above facts and figures will be sufficient to show the strong vitality of the Hawaiian half-castes, and to prove what reliance can be placed on their fecundity and vitality for the prompt repopulation of these islands. If any kind of prognostic is allowable, it seems that in the future, the growing half-white girls will give more consorts to the foreign element, which is better able to grant them the luxuries of life, the value of which they fully appreciate. This will oblige the corresponding half-white males to select their wives more from the so-called full native girls, thereby causing a more rapid disappearance of the native male, but doubly strengthening and increasing the population of half-castes.

native), have been born 82 persons in two generations, 29 of whom are now living;

The celebrated John Adams, the first white man to serve Kamehameta I., had nine children of pure native wives, from whom 43 descendants are now living, out of 49 in three generations, and yet several of his children died without issue;

An American named Stillman, by a full native, had six children, from whom followed 30 descendants, 24 now living;

The Holt family (English father and half-white mother), now count, in the third generation, 30 persons living out of 31;

Judge Widemann (German), married to a full native, has eight children, only four of whom, married as yet, have already given him 20 grandchildren, all living;

Nahaoiehua, a young pure native, married to a half-white girl, has already nine children, all living;

Kolomoku, a young half-white man, married to a full native, has six children, two of whom, quite young, have already had four children, all living.

It would be useless to multiply such examples, which show that, with our young half-caste element, families of 10 and 15 children will be a common occurrence. As a whole, the fertility of the females of Hawaiian descent with the superior races, is not only remarkable, but it has also served to disprove one of the physiological scientific fallacies, which asserted that human or animal females, after intercourse with males of higher orders, always remained barren to their own males. I can give here a few examples to the contrary, merely suppressing the names of the white parties. Two full Hawaiian females in Kona—Kulana and Keaka, and one in Honolulu (Kelaia)—first married to white husbands, from whom they had no issue, bore afterwards six, four, and three children respectively, from native husbands. In Maui, Kailiino, with no children from a first husband (white), got five children from a second husband, and three from a third; these two last full natives. Kanae, in Honolulu, had a child from a white man, and afterwards six from a native. Mrs. Ayer, also full native, had three children from a white husband, and then five from a native, &c.

III.—CONCLUSION.

It will now be easier to venture an answer to our leading question :

“ IS THE HAWAIIAN A DOOMED RACE ? ”

The worst causes of the past extinction or decrease among the full Hawaiians have been shown to be waning, while their sanitary and moral conditions are constantly bettering. Therefore the past rapid decrease cannot be expected to continue, and—though the pure native may be bound to disappear eventually—it will yet take many years.

But during that interval—if nothing interferes—he will have sprung up, like the phoenix out of its ashes, into a new life and a new nation, under the shape of the healthy, prolific, educated and civilised half-caste, just as thoroughly Hawaiian in sentiment as himself. Consequently, in so far as human intelligence can predict, the Hawaiian race seems doomed—not to extinction—but to a glorious transformation, and this transformation will not merely be, as Judge Fornander foresaw, a special Anglo-Polynesian race, but really a powerful amalgamation to which nearly all the races of the earth will have contributed, by crossings similar to those out of which have sprung the mighty nations of England and America, and which we are told to be the rule in all Kali-Yugas, such as is our present period. All the Hawaiian needs for this is the preservation of his national independence, protection against foreign oppression and encroachments, and patriotism, common sense and prudence on the part of his native leaders.

And all this makes more forcible the point stated at the start of this study, viz. : that the two portions of the native element being the only permanent factor in the archipelago, their civil rights and autonomy ought not to be allowed to be trampled down to suit the ambition and lust for power of a fraction of white adventurers. Annexation to America can in no way excuse the usurpation, because annexation would be of no possible benefit to the Hawaiians, only detrimental—and because America, the land of liberty—for the white race—has nothing to be proud about the treatment of the weak or inferior races within its own borders, who are crushed, not helped as the Maoris are in New Zealand. And annexation against the free will of the aborigines and their heirs, would be an indelible stain on the hitherto pure escutcheon of the Great Republic.

P.S.—Since writing the above, I have obtained the official available figures concerning the movements of the population since the last census up to July 31st, 1893, and it may be interesting to refer to them here as a further proof of the migratory, unstable nature of the foreign inhabitants of this Archipelago, alluded to in § 1.

The arrivals and departures recorded by the Custom-House since the census, up to July 31, have been as follows: Arrivals, 21,397, (including the Japanese laborers); Departures, 14,153; giving 7,244 excess of arrivals over departures. But if we analyse these figures we find an *Asiatic* increase of 8,146, (China 276, Japanese 7,870), while there is a decrease of other foreigners of 922, (Portuguese 803, other whites, principally Americans 119). In the meanwhile the excess of all births in the country over all deaths can be estimated about 1,000 since the census, so that the total population of the group can be placed at 98,884, an increase of 8,894 in 36 months. But we now have a total of 36,477 Asiatics, or 37.25 per cent of the whole population (Japanese 20,900; Chinese, 15,577), instead of the figures given above of 30.74 per cent. existing in 1890; and even this proportion has increased since July by the further arrival of a couple of thousand Japanese.

Table A. — POPULATION OF THE HAWAIIAN ISLANDS.

Census of 1873 (a)	Nationalities.	Census of 1890.	P'tage of whole Population.	Variations since Census 1894 (6 Years).	Political Status.				Employed as Plantation Laborers	Subdivision by Ages and Sexes.						Percent- age of Females	Excess of Males
					Registered Voters.	Tax Payers.	Amount Paid (1889)	Owners of Real Estate.		Under 15 Years		Over 15 Years		Total.			
										Males	Females	Males	Females				
49,044	Natives ..	34,436	45.14	{ -5578 +1968	8,777	13,599	\$135,416.05	{ 3271 395	{ 5,303 1,717	{ 13,061 1,368	{ 11,185 1,391	{ 18,364 3,085	{ 16,072 3,101		46.17	2,292	
2,487	Half-castes ..	6,186			777												
849	Hawaiian-born																
	Foreigners ..	7,495	8.32	+5,455	146			105	3,556	3,241	353	845	3,909	3,586	47.84	833	
0	Japanese ..	12,360	13.73	+12,244	0	5,916	\$29,335.95	4	8,624	34	29	10,045	2,252	10,079	2,281	18.45	
1,938	Chinese ..	15,301	17.01	-2,638	0	16,262	\$109,878.56	226	4,517	157	104	14,365	675	14,522	779	5.09	
395	Portuguese ..	8,602	9.57	-775	2,091	3,198	\$23,316.49	234	3,017	1,101	1,122	3,669	2,710	4,770	3,832	44.55	
2,184	All other Foreigners ¹	5,610	6.23	-1,264	1,802	2,933	\$239,810.25	460	928	1,802	242	8,720	1,883	3,985	1,625	28.97	
56,897	Totals ..	89,990	100.00	+9,412	13,593 c	41,908	\$537,757.30	4,695	18,959	13,593	11,365	46,581	19,891	58,714	31,276	34.75d	27,498

1. These "Other Foreigners" were distributed as follows:—

889	Americans ..	1,928	2.14	-138	637	1,330	\$139,998.30	177	101	100	125	1,198	505	1,298	630	32.67	668
619	Britishers ..	1,344	1.48	+62	505	635	\$67,414.89	169	80	40	86	948	326	982	362	26.89	620
224	Germanse ..	1,034	1.15	-566	882	518	\$25,748.94	57	?	88	57	641	248	729	305	29.49	424
0	Norwegians ..	227	0.26	-135	78			10	?	18	9	137	63	155	72	31.71	83
88	French f ..	70	0.09	-122	22	450	\$6,648.12	8	0	0	0	46	24	46	24	34.28	22
0	Polynesians g	598	0.64	-368	42			6	438	14	11	390	173	404	184	31.31	220
364	Various others	419	0.47	+3	136			33	314	5	4	866	44	371	48	11.45	823

a. The Census of 1873 was the first one in which the various Nationalities were enumerated separately.

b. This Table of Laborers is a very loose Estimate made in 1889, and only given to show how few Native and American Laborers are now employed in sugar.

c. The Voting Register contains 14,113 Voters, the difference being accounted for by Foreigners who have left the Country.

d. This Number is the General Average Percentage of Females

e. Germans and Norwegians were mostly introduced as Plantation Laborers.

f. The French are nearly all connected with the Catholic Mission.

g. The Polynesians, principally introduced for the Sugar Works, will nearly all go away very soon.



GENEALOGIES AND HISTORICAL NOTES

FROM RARATONGA.

BY TE-AIA.

PART III.

THE following notes have been written by Te-aia, our corresponding member in Rarotonga. They are a continuation of papers on the same subject published in the first volume of this *Journal*, which dealt with the migrations of Makea-Karika and Tangiia to that Island about 24 generations ago. These notes deal with migrations prior to those just named, and which appear to have come from Iva, or, as it is believed to be, Nukuhiva, or Hivaoa in the Marquesas Group.

The Avaiki mentioned, is probably Savaii in Samoa, but it may also be intended for Hawaii of the Sandwich Islands, between which place and the Marquesas Group frequent communication took place about the epoch of these migrations. Te-aia has requested us to keep back another paper he has written, dealing with other lines of descent from the original immigrants, until he can supplement the information contained therein.

Our fellow member, Mr. J. T. Large, while in Rarotonga last year, took notes of the names of the existing tribes and sub-tribes now living in the Island, which are interesting as they retain many of the names of the original immigrants mentioned by Te-aia; they are now adopted as tribal names, according to Polynesian custom. These names are as follows :—

Hapus, or sub-tribes of the Ngati-makea (ariki) tribe: Ngaio, Karika, Vakatini, Vaka, Para, Ara-iti, Apai, Kamoe, Te-puretu, Te-ava, Te-rare, Tumataiapo.

Hapus of the Ngati-tinomana (ariki) tribe: Tue, Kaiua, Pera Tapae, Makiran, Vaimutu, Tautu, Pakau, and Tahuhu-o-te-rangi.

Hapus of the Ngati-tangiia (ariki) tribe: Tau, Tangiau, Taraare, Pa, Koro, Tamatea, Tuakana, Ava, Anga, Ta, Kiriparu, Tamarua, Moate, Vaikai, Kainuku, Manava-roa, Te-aia, Uirangi, Nia, Te-ao, Noorangi, Te-rei, Raina, Te-puna, Kautai, Te-makeu, Pokia, and Paroro.

The word *Ngati*, meaning “offspring of,” precedes each name.

In the translation I have endeavoured to adhere to the Rarotongan text as nearly as possible, and have received much assistance from a translation kindly made by Mr. Henry Nicholas, of Rarotonga, and which avoids the abruptness of style of my translation, and of the original. Dr. Wyatt Gill has kindly looked over the translation of “*Nga tere i muri ake ia Tongaiti*,” and corrected both it and the text. The responsibility for any errors rests with me.

S. PERCY SMITH.

E TUATAPAPA ANGA TUPUNA O TAMARUA, MEI AVAIKI MAI, MEI ROTO IA PAPA.

I Papa ia ai e, e enua ko Avaiki. E ariki, ko Tu-te-rangi-marama—koia a Tu i Tahiti. Tu-te-rangi-marama, ko Tamarua ia i Rarotonga nei. E tumu okotai to ratou mei Avaiki mai; e tae ua mai ki Tahiti, koia a Tongaiti, e tae ua mai ki Rarotonga nei—ko taua Tongaiti¹ rai.

Teia to Tamarua uanga i Tahiti, ko 'Tu—koia a Pomare i Tahiti. Ka riro a Te-aia, e Tamarua ei tupuna no Pomare i Tahiti.

Teia to Tamarua tuatapapa anga tupuna ki Rarotonga nei :—

1	Ko Tamarua-nui, ² ka noo i te vaine, ia Aumea-ki-aitu; anau tana :—	
	• Tamarua-okitini	= Otu-atu-rangi
	• Tamarua-pai	= Te-upoko-teteva a Te-oropa
	• Tamarua-keu	= Maevarau-atu
5	• Tamarua-viritai	= Kairoro-upoko ³ a Ati-uaeke
	• Tamarua-okirua	= Te-aruru-o-te-rangi
	• Tamarua-io-tini	= Te-mearangi a Io ⁴
	• Tamarua-tauaki	= Te-rangi a Mokare
	• Tamarua-une	= Maine-iti-ati i Vaepae
10	• Tamarua-te-ariki-e-raka	= Tamaoru a Rongo-te-aukuru
	• Tamarua-stero	= Tumai a Makea
	• Tairi-ki-te-rangi	= Marae-kura-te-urukura
	• Tamarua-te-angai	= Tepaeru-ariki a Tauria-ariki
	• Tamarua-miti-rima	= Te-uira a Taria-a-Makea
15	• Tuariki	= Nga-mau-tapikipiki a Tamaiva
	• Tamarua-tei-vao	= Pia a Tangiia-au i Arorangi
	• Tamarua-peikuru	= Te-ei-tuputupu
	• Tamarua-puangi	= Tepaeru-ariki
	• Tamarua-te-mato	= Rangi-au
20	• Putunga	= Taumata
	• Tumurakau	= Tu-te-aia
	• Te-ua-takiri	= Tepaeru a Te-aia
	• Tamarua-orometua ⁵	= Mata a Tamatea
	• Pitimani-orometua	= Ukura a Tamakeu
25	• Poritaunga	

Ko to Tamarua ia uanga i Rarotonga nei; tei a Pomare te tuatapapa anga i tona uanga i Tahiti.

Teia te au mataiapo i aru mai ia ratou, i muri ake ia ratou, ko te uanga o Naea.⁶ E ui ariki anake ratou i Avaiki—e Ngati-tongaiti anake ratou. No reira i aere mai ei ratou ki Rarotonga nei—no Tongaiti. Teia to ratou ingoa :—

Ko Te-aia
• Tamarua
• Kainuku
• Tongaiti⁷

Ko ratou tei tae mua mai ana ki te enua nei.

Teia te ingoa o te au mataiapo i aru mai i muri ake ia ratou :—Ko Kiriparu, ko Te-ariki-mana (koia a Vakapora), ko Koro, ko Ara-iti, ko Ta, ko Apai, ko Manava-roa, ko Nia, ko Te-eiao, ko Tara-apai, ko Tai-ope, ko Te-tika, ko Tinorua, ko Tamatea, ko Tuakana, ko Noorangi, 19 ratou.⁸

Te enua e noo ei to ratou metua ko Naea, ko Arava ia i Paumotu. Nga tamariki kino a Naea, ko Tiori, e Tunatu.⁹ A Tunatu, ko Marietua ia i Samoa. Ko Tiori, ko Pomare ia i Tahiti.

Ko taua aronga nei tei tae mua mai ana ki runga ki te enua nei, ko Rarotonga. E ui ariki anake ratou. Ko Tongaiti te ariki i runga ia ratou.¹⁰

TRANSLATION.

AN ANCESTRAL GENEALOGY OF TAMARUA, WHO
DESCENDED FROM PAPA, EVEN FROM AVAIKI.

The ancestor was Papa; the land was Avaiki. The chief was Tu-te-rangi-marama; hence is Tu of Tahiti. From Tu-te-rangi-marama also (descended) Tamarua of Rarotonga. Theirs is a single stem even from Avaiki; it extends to Tahiti and to Rarotonga, and is named the Tongaiti (clan), the same (name) Tongaiti¹ (pertains to both).

This is Tamarua's connection in Tahiti, viz., Tu—whence is Pomare, at Tahiti. Both Te-aia and Tamarua were ancestors of Pomare at Tahiti.

The following is the ancestral genealogy (of the family) at Rarotonga:—

- | | | | |
|----|--|---|--|
| 1 | Tamarua-nui, ² married a woman named Aumea-ki-aitu who had Tamarua-okitini, who married Otu-atu-rangi | | Te Upoko-teteva, daughter of Te-oropa |
| | " Tamarua-pai, | " | Maevarau-atu |
| 5 | " Tamarua-keu, | " | Kairoro-upoko, ³ daughter of Ati-ueke |
| | " Tamarua-viritai, | " | Te-aruru-o-te-rangi |
| | " Tamarua-okirua, | " | Te-mearangi, daughter of Io ⁴ |
| | " Tamarua-io-tini, | " | Te-rangi, daughter of Mokare |
| | " Tamarua-tauaki, | " | Maine-iti-ati, of Vaepae |
| 10 | " Tamarua-une, | " | Tamaoru, daughter of Rongo-te-au-kura |
| | " Tamarua-te-ariki-e-raka, | " | Tumai, daughter of Makea |
| | " Tamarua-atero, | " | Marae-kura-te-urukura |
| | " Tairi-ki-te-rangi, | " | Tepaeru-ariki, daughter of Tauri-ariki |
| | " Tamarua-angai, | " | Te-uira, daughter of Taria-a-Makea |
| 15 | " Tamarua-miti-rima | " | Ngamau-tapikipiki, daughter of Tama-iva |
| | " Tuariki | " | Pia, daughter of Tangia-au, of Aro-rangi |
| | " Tamarua-tei-vao | " | Te-ei-tuputupu |
| | " Tamarua-pei-kura, | " | Tepaeru-ariki |
| | " Tamarua-puangi, | " | Rangi-au |
| 20 | " Tamarua-te-mato, | " | Taumata |
| | " Putunga, | " | Tu-te-ana |
| | " Tumurakau, | " | Tepaeru, daughter of Te-aia |
| | " Te-ua-takiri, | " | Mata, daughter of Tamatea |
| | " Tamarua-orometua, ⁵ | " | Ukura, daughter of Tamakeu |
| 25 | " Pitimani-orometua, | " | |
| | " Poritaunga. | " | |

The above is the line of descent of Tamarua in Rarotonga; Pomare has the genealogy of his family at Tahiti.

These are the *mataiapos*, or chiefs, who followed after them—viz., the family (or clan) of Naea.⁶ They were all *ariki* (great chiefs) in Avaiki, and all belonged to the Ngati-tongaiti tribe. It was because of Tongaiti that they came to Rarotonga. These are their names:—

Te-aia
Tamarua
Kainuku
Tongaiti⁷

It was they who first came to this land.

These are the names of the *mataiapos*, or chiefs, who followed after them:—Kiriparu, Te-ariki-mana (surnamed Vakapora), Koro, Ara-iti, Ta, Apai, Manava-roa, Nia, Te-eiao, Tara-apai, Taiopo, Te-tika, Tino-rua, Tamatea, Tuakana and Noorangi—nineteen in all.⁸

The land in which their ancestor, Naea, stayed at (on his way here) was Arava, in the Paumotu Group. Naea had two quarrelsome children named Tiori and Tunatu.⁹ The descendant of Tunatu is Malietoa, at Samoa. Tiori's descendant is Pomare, at Tahiti. It was the before mentioned company of people who first came to this land of Rarotonga. They were all of them *ariki* or great chiefs, but Tongaiti was the *ariki* over them all.¹⁰

NOTES.

Mr. Henry Nicholas has been good enough to supply the following notes explanatory of the above brief history:—

1. *Ko Tongaiti e Tautika*: Tongaiti and Tautika; it is not clear about these names of chiefs (or gods), they are said to have arrived at Rarotonga at some distant period, and were afterwards deified and worshipped. Tu-te-rangi-marama is allied in some way to them.

2. Tamarua-nui came from Avaiki to Matatera, at Iva, and from thence to Tahiti, finally settling down at Rarotonga. (At page 25, vol. I. of this *Journal* will be found a reference to the Island of Matatera, where it is stated to have been conquered by Tu-tarangi, an ancestor of the Tangia tribe, of Rarotonga. From the context it would there appear to have been somewhere in the Western Pacific, whilst Mr Nicholas' note makes it to be at Iva or Marquesas. The name Matatera is well known to Maori tradition as one of the places in Hawaiki from whence they came.)

3. Kairoro-upoko, a daughter of Ati from Tahiti. Ati had three daughters named Kairoro-upoko, Maine-iti, and Puanga-ki-te-rangi. (This shows that four generations after the arrival of Tamarua, at Rarotonga, communication was still kept up with Tahiti.)

4. Mearangi a Io, was a daughter of Io, who is said to have been a younger brother of Tamarua-nui, a fact difficult of explanation, seeing that Io must have lived in the fifth generation after Tamarua-nui.

5. Tamarua-orometua, still living in 1893, and has been ordained.

6. Naea, was a son of Te-tumu, who dwelt at Matatera, at Iva, and who went from thence to Samoa, thence to Akaau in the Paumotu Group, and subsequently to Tahiti and Rarotonga.

7. The *Mataiapos* or chiefs named, were some of the followers or companions of Tamarua-nui in his migration to Rarotonga on his second voyage.

8. The 19 *Mataiapos* or chiefs named, did not come with those previously mentioned nor does it appear clear whence they came.

9. Tunatu, a younger son of Naea's; he went with the latter on his voyage to Samoa where he remained and was adopted as an *ariki*, and became the ancestor of the present family of Malietoa, whilst Naea proceeded on his voyage to Arava, Tahiti, and Rarotonga. (In neither Dr. Turner's "Samoa," nor Dr. Fraser's *Genealogy of the Malietoa family*, can the name of Tunatu be found—very probably, as so often occurs, he had a second name, by which he is known to the Samoans.)

10. Tongaiti was a god, and worshipped by Tamarua-nui—no doubt a deified man. (It is very probable that Tongaiti is the Tongahiti often mentioned in old Maori chants as a god, and is probably the originator of a clan or tribe which is known both in the Marquesas and Mangareva—or Gambier—Islands. Dr. Wyatt Gill also mentions a tribe named Tongaiti inhabiting the Island of Mangaia.)

NGA TERE I MURI AKE IA TONGAITI E TE TERE O NAEA.

Teia ano nga Tere ra: Ko Apopo-te-ivi-roa; e tangata roa. No te Atu-apai aia; e Tere tamaki tona. Na te tini o Iva aia i ta, mate atura.

I muri ake i aia—ia Apopo—ko te tini o Iva ia. E Tere tamaki to ratou; ko Nga-peinga te ingoa; pou atu ra ia tini i a Kainuku, e Te-aia, i te ta, oki atura tetai pae ki Iva, kua mate tetai pae.

I muri ake ia ratou, ko te Marangai-riki ia te ingoa; na te tangata o Rarotonga nei ia i ta.

Teia to ratou ravenga i kimi ei tauturu ia ratou ; kua tipu aere ratou i te rakau i roto i te ngai tamaki anga ; kua akarite mei te tangata nei te roa, e kua akarakei aere i te rau uru, e kua atu i te pare tamaki ki runga o te upoko ; mei te tangata ra te tu ; e oti ake ra ta ratou angaanga kua po. I taua po ra, kua aere maira te Marangai-riki e tamaki ia ratou ; kua tamaki akera ratou ia ratou ; e pou iora ratou i te taia, i taua po ra. Kare roa tetai i ora. Tei Avarua na taua kainga ra, ko te Ara-tu-pau te ingoa.

I muri ake i tei reira, i tae mai ei a Tangiia ki te enua nei, e Karika. I kake mai a Tangiia i Vai-kokopu ki uta. I kake mai a Karika i Murivai ki uta. I noo a Tangiia ki Tauna-rangi, ko te ingoa ia i te kainga i noo ei aia i tona taeanga mai ki te enua nei i Nga-tangiia. E oro mate mai aia ki Rarotonga nei. Te umuumu ra tona tuakana iaia, e ta kia mate. Tera te ara, ko te atava-kuru o to raua tuaine, o Rakanui, i keinga ia e Tutapu. Ka riri a Tangiia i reira, auraka a Tutapu e kai i taua atava-kuru ra ; ko te tumu ia i ta raua tamaki, i oro mai ei a Tangiia ki Rarotonga nei. E oro mate mai, kare e aere mai ma te taoonga ariki, e kitea atu ei e ariki aia.

I aere ua mai aia, ma nga tamariki ; koia a Tinomana, e Te-rei, e Pa ; e tamaiti rave aia na Tangiia. Ko Iro tona metua i anau ia aia i ako te ariki ia i Vavau a Iro ; ko te metua ia o Pa, e ariki tau Vavau aia, e nga mataiapo i aru mai iaia ; ko ratou tetai pae mataiapo e noo nei i roto i te enua nei ko Rarotonga. Tei topaia e Tangiia ki tona ingoa ki te Ngati-tangiia. Kua kapiti mai aia i te aronga i aere mua mai ana ki te enua nei ei tangata nona, e kua akariro iaia e ana puke tamariki ei ariki ki runga ki te au mataiapo o Tongaiti e to Tangiia puke mataiapo kua tu okotaiia eia ki raro ake iaia.

Teia te angaanga mua ta Tangiia i rave i tona taenga mai ki te enua nei. Kua auia i te marae ki Avarua. E oti ake ra taua marae ra, kua topaia i te ingoa i taua marae ra ko Iti-aka-raua ; kua tuku a Tangiia i tei reira marae kia Kainuku, nana e tiaki ; kua akatu te rua ; e oti akera, ka topa a Tangiia i te ingoa ko Iti-anga-te-ra. Kua tukua a Tangiia i tei reira marae kia Kainuku nana e tiaki ; kua akapera a Tangiia i te au aereanga i tona au marae, e tae ua mai ki Avarua, ma te tuku aere i te tiaki.

Ko te au mataiapo na i tae mua mai ana ki te enua nei, na ratou uaorai to ratou au marae i akatu aere, e te ingoa i to ratou au marae ko te au ingoa rai i to ratou au marae mei Avaiki mai e tae ua mai ki Rarotonga nei. Ko te ingoa pu marae o to ratou ai tupuna ko to ratou ia i taoi mai kia kore ratou e ngaro.

Te vai ake ra ia i Tahiti, e Paumotu, i tetai enua atu i teianeia taua ; kare ua e ngaro.

Kua iki a Tangiia i nga tama ei ariki tetai, ei mataiapo tetai. Koia a Tino-mana e Te-rei, e ariki rai a Pa, mei Vavau mai ; ko nga tamariki ia a Tangiia.

Kua akakoro ana a Tangiia, e iki ia Pa ei ariki ; kua tapae aia ki Pora-pora e rave i taua angaanga ra. Kake atura ki uta ki Porapora, kua rokoia maira e Tutapu ki reira ; kare atura taua angaanga ra i raveia, kua tae mai oki te tamaki. Ko te oro maira aia a Tangiia ki Rarotonga nei.

Teia te *Imene* no tei reira :—" Ariki iki ua ki Porapora ka tuarumakina."

Kua noo a Tangiia ki Rarotonga nei, kua one i te enua nei. Kua tupu te au i tona tuataua ; kua akatu aia i tetai ture :—" Auraka e

tamaki, e akaki i te enua nei ki te tangata kia ki." Kua akonoia taua ture ra i tei reira tuatau—kare e tamaki. Kua noo te tangata ma te au i reira; mate atu ra Tangiia.

I muri ake iaia kua tupu mai tetai ariki kino mei roto mai i te uanga ariki, ko Rongoie tona ingoa; ko Arapau te ingoa o tona metua vaine; e vaine aia na Makea-te-ratu. E rima te marama o taua tamaiti ra kia Makea-te-ratu, e rima marama ki te tane keia—kia Tinomanga Runanga. Kua anau ki vao, topa iora te ingoa ko Rongoie. E maata ake ra taua tamaiti, riro atura ei tamaiti kanga; i te pei aere i te tamaiti ki te toka, e te ta aere ki te rakau. Kikiia atu ra e te au metua vaine o taua au tamariki ra taua tamaiti ra, ki te puti. Mamae atura taua tamaiti ra i taua ingoa puti ra. Aere atu ra e ui ki te metua, i tona metua tikai; kua akakite maira te metua vaine ki taua tamaiti ra i taua tuatua ra, "E, na Makea koe; ko tou metua ia." Kua karanga atura te tamaiti ra ki te metua vaine, "E tuku koe iaku ka aere au ki toku metua." Aere atura te tamaiti e kimi i tona metua, ia Makea; kitea iora e Takaia—koa te taunga ra i tei reira tuatau. Arataki atura ki roto i tona are, rave atura e tamaiti nona. Kua apii atura aia i taua tamaiti ra ki te au kino ravarai. Riro atura na taua tamaiti ra. Eaa, i taua rau tangata ra, a Tangiia! Koa te ariki i taia ai te tangata i tei reira tuatau, e keinga ia ai; ko te tupuanga ia i te kino ki runga i te enua nei.

TRANSLATION.

THE MIGRATIONS AFTER TONGAITI, AND THAT OF NARA.

These were the migrations:—First, Apopo-te-ivi-roa;¹ he was a very tall man, and was from the Atu-apai.² His was a war party. He was smitten by the host of Iva,³ and died.

After Apopo, came the host of Iva;⁴ theirs also was a war fleet; Nga-peinga was the name (of the chief). That multitude was defeated by Kainuku and Te-aia. One part only of that host returned to Iva,⁴ the rest of them were killed.

After them came Te Marangai-riki,⁴ who was defeated by the people of Rarotonga.

This is the means they (the Rarotongans) sought to strengthen themselves; they planted in the place of battle a lot of posts, and made them of the same height as men, and armed them with *Rau-uru* (feathers?), and folded war sinnet round their heads so that they looked just like men standing in ranks. By the time they had finished their work it was dark. During the same night Marangai-riki came to fight, and they made war on one another, and they (Marangai-riki and his party) were destroyed that same night. Not one of them escaped. The place (of battle) is at Avarua, and is named Te-aratupau.

After the above occurrences came Tangiia to this land, together with Karika. Tangiia landed at Vaikokopu, and Karika at Murivai. Tangiia lived at Taunarangi, which was the name of the place he stayed at when he first arrived at Ngatangia. He came to Rarotonga (from Tahiti) through troubles arising out of the anger of his elder brother who wished to kill him.

The offence (reason of the anger) was the *Atavakuru* (branch of

breadfruit) of their sister Rakanui, (the fruit of) which had been eaten by Tutapu.⁸ Tangiia was incensed at this, and forbid Tutapu to eat the breadfruit. That was the cause of their quarrel, and also of Tangiia fleeing to Rarotonga. He came in distress, and not with the equipment of an *ariki*, so that it might be seen he was a great chief.

He came with his children, that is Tinomana, Te-rei, and Pa;⁹ the latter was an adopted child of Tangiia. Iro' was the real father and he was *ariki* of Vavau. And the *mataiapos* who followed him (Tangiia) are some of those whose descendants now live at Rarotonga. Then Tangiia called them after his own name, Ngati-tangiia. He had joined unto himself the party who had arrived at this land before him, and made them his own people, and he assumed to himself and his children the position of *arikis* over all the *mataiapos* of Tongaiti (who had arrived before him) so that he had under him everyone, as well as his own *mataiapos*.

This is the first work undertaken by Tangiia on his arrival at this land. He built a *marae* at Avarua, and when he had finished it he named that *marae* Iti-aka-raua, and gave it into the custody of Kainuku. Then he built a second one, and when it was finished he named it Iti-anga-te-ra, and this *marae* he also gave into the charge of Kainuku to guard. Tangiia did the same during his journeys to build *maraes*, even as far as Avarua, and assigned to each its guardian.

The *mataiapos* who first came to this land built their own *maraes* themselves, and they called the names of those *maraes* after the *maraes* of Avaiki, which names they brought with them. The names of the owners of these *maraes* were those of their ancestors, that they brought them with them so that they might not be lost. They (those names) are still to be found in Tahiti, Paumotu, and other lands at the present time.

Tangiia then set up his children, some as *arikis*, some as *mataiapos*, such as Tinomana and Te-rei; Pa was a great *ariki* even from Vavau. They were all children of Tangiia.

Tangiia had desired to install Pa as an *ariki* (at Vavau); he landed at Porapora⁹ for that purpose, but no sooner had he got ashore at Porapora than he was overtaken there by Tutapu. Consequently that purpose was not carried out, because strife intervened, and Tangiia had to flee to Rarotonga.

This is the "saying" in reference thereto:—"Set up an *ariki* at Porapora, he shall be overturned."

Then Tangiia settled down in the land, and there was peace at that time. He made a law (as follows):—"Let there be no fighting, so that the land may be full of people." He taught this lesson constantly in those days, so that men remained in peace; and then Tangiia died.

After his time there grew up a wicked *ariki*, from out of the ruling family, whose name was Rongoie;¹⁰ Arapau was the name of his mother, and she was the wife of Makea-te-ratu. Five of the months of this child were of Makea, and five of the paramour Tinomana Runanga. When the child was born he was named Rongoie. After he had grown to boyhood he was given up to evil ways, throwing stones at children and striking them with sticks, &c. Then the mothers of those children reviled him, calling him a bastard. The boy was greatly pained by this name of bastard, and went to his parent, to his own mother, and she disclosed to him the truth, saying,

"Oh, you are by Makea; he is your father." Then said the child to his mother, "Let me go, to look for my father."

He then went to seek for his father Makea and was seen by Takaia,¹¹ who was the priest in those times, who led him to his own house and adopted him. Then he taught that child all kinds of evil things; and the child learnt them all. So this child became a trouble to the great tribe of Tangiia.

He (Rongoie) was the chief who commenced the killing of men at that period, and likewise the eating of them; then began evils and troubles in the land.

NOTES.

1. Apopo-te-ivi-roa was the ancestor of the Aitutaki people, according to Williams, whose Island home is situated about 150 miles due north of Rarotonga. It is most likely that this name is identical with the Hapopo known to the Maoris and whose name is frequently mentioned in their traditions.

2. Atu-apai is here given as the name of an island, supposed by the Rarotongans to be the Hapai group, near Tonga. Ati-hapai, which is that of a tribe known traditionally to the Maoris, is said by the Rarotongans to be the name of a tribe dwelling in Hawaiki.

3. The host of Iva. These people were evidently living at Rarotonga before the celebrated migrations of Tangiia and Karika, a fact which was also learnt by Dr. Wyatt Gill and mentioned by him in his paper, in vol. II., "Reports of the Australasian Association for the Advancement of Science." There appear to have been two migrations of them, for we find, as stated in the text above, that after the repulse of Apopo by the "host of Iva," a war party from Iva arrived, under Nga-peinga, and were defeated by Kainuku and Te-aia, who came apparently to Rarotonga with the migration under Tamarua from Tahiti.

4. Iva. From other references in this paper, and deductions from the history of the people, this place was either in the Paumotu Archipelago, or beyond it. If the latter, it is probably Nuku-hiva, or Hiva-oo of the Marquesas, from which group we know expeditions have sailed to the west, in the hopes of rediscovering their Havaiki. Dr. Wyatt Gill is of the opinion that the name Iva refers to the Marquesas. Te Marangai-riki is said to have come from Iva, and was defeated by Makea-karika and Pa-ariki.

5. Tutapu, and his pursuit of Tangiia have been referred to in the Rarotonga papers published in vol. I., page 73, of this *Journal*. The *atava-kuru* means literally a branch of the breadfruit tree. It was the custom in Rarotonga in heathen times, and is so still occasionally, that in any land dispute, should the *atava-kuru* be taken the land is lost for ever.

6. Tinomana and Te-rei were the children of Tangiia. He had three sons, Taau-o-te-rangi and those mentioned. Taau-o-te-rangi became chief of Avarua, and Tinomana at Arorangi (after being driven from Rangiatea—Matavera—for his despotism), and his descendants still govern there under the name of Tinomana. Te-rei became chief of Titi-kaveka, and his descendant is still the principal chief in that district. Taau-o-te-rangi was driven from Avarua and joined his brother at Arorangi, but was obliged to hold a subordinate position to his brother Tinomana.

7. Iro, the Whiro of Maori tradition, is referred to in the first volume of this *Journal*, page 28. There can be little doubt that he is the ancestor well known to Tahitian or Raiatean genealogies, as well as to those of the Maoris. See this *Journal*, vol. II., p. 29.

8. Vavau. This is Vavau in the Tonga Group. (I think this is a mistake, and that it is intended for Bolabola, near Tahiti, the ancient name of which was Vavau.—S. PERCY SMITH.)

9. Porapora is Bolabola of the Society Group, the ancient name of which was Vavau; a name known also to the Maoris, sometimes under the form of Vavau-atea, and from whence tradition says Turi sailed when he migrated to New Zealand.

10. Rongoie. This name is given by Dr. Wyatt Gill as Rongooe, as it is also in the genealogy of the Makea family, published in vol. I. of this *Journal*, p. 74, where he is shown to be the tenth in descent from Karika.

11. Takaia was the man who caused the division in the Makea family, one part of which took the name of Te-au-o-tonga, the other that of Puai-kura. The original name was Taki-tumu, which was also that of one of the celebrated canoes which conveyed to New Zealand the ancestors of the East Coast and South Island tribes.

ADDENDA TO THE TANGATA WHENUA.

Table showing the position of Whiti-kaupeka with respect to the migrations to New Zealand, and to well known chiefs of the present day. Referred to on page 209. Tamatea-pokai-whenua is alleged to have come to New Zealand in the Takitumu canoe; he belonged to the people named "Te-hono-i-Wairua." The information is derived from Sir W. L. Buller's address to the Native Land Court in 1882, at the hearing of the title to the Rangitira block of land, Rangitikei District.

Tamatea-pokai-whenua = Iwi, 2nd wife Kahukare, 3rd wife Tanewhare.				Matangi
1st wife				Tapairu
1 Kahungunu, 2 Kahukuranui,				
3 Rongomaipapa				
Rakaihikuroa	Ruasehu	Tamakopiri	Tama-ariki	
Tupurupuru	Ruawhakatini		Tamakanohi	
Hine-i-ao	Tararahiri		Kaitangata	
Huhoti = Te-whatu-i-apiti	Punua	Tukoroua	Te-ao-te-pau	
	Whakaruruma-tangi		Hi-te-macro	
Wawahanga	Whakaruruhaui	Tamapou	Te-rangituaia	
Rangi-ka-whiu	Hauti ¹	Whitikaupeka ²	Tumokai	
(Not given)	(Not given)	(Not given)	1 Matangi, 2 Tuhi	
"			Hapeinga-te-rangi	
"			Tangaio =	
1 Manawakawa, 2 Te-upoko-iri	Rangiwhai	Haere-te-kura	Te-waihoti = Hinehuanoa	
= Rangi-te ore (great-great-grandson of Whiti-kaupeka)				
	Puka	Tama-te-reka	Toroiro = Irokino ³	
	Hikanui	Manu-ka-hoka	Tautahi = Hinemannu	
	Pupuke	Putai	Tarahe	
	Tamakaokaoonui	Te-kirikaingaere	Ruaiti	
	Te-hunga-o-te-rangi	Taami	Tuha-o-te-rangi	
	Te-uku	Tapuipotaka = Niho	1 Maihi Ngapapa, 2 Here-wini Tawera	
	Aperahama Tipae ⁴	Utika Potaka	Ruta = Kawana Hunia	
			Te-rima = Hoani Mete Kingi	

1. From Hauti, Ngati-hauti of inland Patea take their name. The present chief is Utika Potaka.

2. From Whiti-kaupeka, Ngati-whiti, referred to on page 209, take their name.

3. Irokino is said to have been a son of Whiti-kaupeka, which seems hardly possible.

4. Aperahama Tipae, the chief of Ngati-apa of Rangitikei.

Kahungunu is usually believed to be the father, not the brother of Kahukuranui, as shown above.





NOTES AND QUERIES.

44. Has it ever occurred to any one of the students of the migrations from Hawaiki to gather evidence of the way in which they were conducted? An interesting problem is the question of the size and capacity of the canoes, how built, how provisioned, and what sort of food was used. Is there any direct or indirect evidence in song or tradition on these points? Again as to the navigation of the canoes, what was the course; how were they steered, by star or otherwise? Is there a probability of a particular time of year being chosen when winds set in any particular direction or the weather was particularly favourable?—R. M. HAMILTON.

There is a good deal of information on these points to be found in various works relating to all branches of the Polynesians, but it has not—to our knowledge—ever been brought together. It would be a very interesting subject for anyone to take up; any help we can give will be gladly furnished. We understand that Dr. N. B. Emerson, of Honolulu, has made considerable progress in his investigations on these subjects, about which he wrote to the Society last year. See Note No. 18., page 191, Vol. I.—EDITORS.

45. In Note No. 11. (Vol. I., p. 127) contributions were asked as to the origin of place-names. Mr R. E. M. Campbell supplies the following:—*Kai-iwi*, is the name of a stream about 8 miles north of Whanganui, N.Z., but this has not always been its name. A long time ago, a man named Mamoe, who lived on the East Coast of the North Island, set out in chase of a very peculiar fish which he discovered. It was a Kahawai, but differed essentially from the usual type in having a tree growing out of it. Mamoe chased this fish all along the coast and through Cook's Strait till he came to the above-named stream, where he cast his net, and from that circumstance the stream received its first name, Te Kupenga o Mamoe, or the fishing net of Mamoe. He failed however to catch the fish there, but succeeded at Waingongoro, some miles further north. Subsequently the same stream was the scene of a massacre of some people by a *taua*, and these people having been eaten there the stream received its modern name Kai-iwi, or "eat-bones."

46. Very little is known of the history and traditions of the people of Rotuma Island, situated about 400 miles to the north of the Fiji group. The following brief note will therefore be of interest. It is supplied by our fellow member, Mr. H. S. Leefe, Resident Commissioner. "There is a vague tradition amongst the people of Rotuma that they came from Samoa originally. The people are perfectly straight-haired and have got Japanese features, but of course the prolonged intercourse they have had with whalers in the old days has completely changed the race, every nation under the sun being represented in the half-caste population. The tradition is as follows:—A person named Roihu had a dispute with his grandfather in Samoa, and in consequence he, with his family, left those islands in a canoe, taking with him two baskets of sand. Two birds accompanied him, flying above his canoe, to pilot him on his way, and when they reached a certain spot in the ocean sufficiently distant from Samoa, they hovered over the canoe as a sign for Roihu to empty out his sand. Rotuma was thus formed. His grand-daughter who was pregnant, was the only woman who accompanied him, except an evil spirit (a female) who invisibly took a passage in the canoe; the spirit's name was Honite-mous. After some years a man named Tokaimua appeared on the island and by the advice of Honite-mous laid claim to it. A dispute arose over this claim, and it was finally agreed to settle the matter by each setting the other a problem, he who answered correctly was to be the owner. Roihu tried first, he took a large arum leaf, wetted it in the sea and put the wet side down on the sand, then turned it over and called on Tokaimua to count the grains of sand adhering to the leaf—this he did correctly. Tokaimua's

turn came next, he told Roihu to count the seas breaking on the reef; this of course was impossible. Roihu got angry and commenced to pull the island to pieces, throwing the fragments into the sea, thus forming the small outlying islands, and leaving caverns which are visible to this day. Honite-mous persuaded Roihu to forgoe the work of destruction; in disgust he left Rotuma proper to Tokaimua and retired to a small outlying island to live, taking with him his grand-daughter—his grave is visible there to this day." There are no clubs, spears, or bows amongst the people, nor are stone axes found on the island. The people are a quiet peaceable race and have a great dread of the gaol; crime is almost unknown. The chiefs have no power, and are only chiefs in name.

47. Will the Editors kindly let me know in next issue of the *Journal*, what were the ideas held by the Maoris as to the cause of the tides, that is before their contact with Europeans? C. W. ADAMS.

If Mr. Adams will refer to the note 3 on page 233 of this number of the *Journal* he will see that the Maoris believed the tides to be caused by a deep-sea monster called Te Parata, which in inhaling or exhaling his breath each time caused it to be low or high water. More on the same subject will be found in a paper written by W. Colenso, Esq., F.R.S., entitled "Ancient Tide Lore," published by R. C. Harding, Hasting Street, Napier, 1889. Te Waha—or Te Korokoro—o Te Parata, was believed to be a sort of maelstrom into which Ngatoro-i-rangi caused the Arawa canoe to descend on account of the evil doings of her captain—Tama-te-kapua—towards him. EDITORS.

48. Mr. F. W. Christian supplies the following suggestive notes on Samoan matters. "The origin of Samoan place-names is rapidly becoming lost as the young generation care little or nothing for such studies, and the white residents do little towards encouraging the recital of old tales or myths. I am convinced that the etymology submitted concerning the place-names *Fale-a-Siu*, *Satu-paitea* and *Fale-ula*, is correct. Amongst the natives however their origin seems entirely lost and unexplained. I have two more observations to bring forward which may be worthy of notice:—1. In the province of Atua in eastern Upolu Island the common 'n' sound changes into 'ng,' ex., *Manono* becomes *Mangongo*. This change is rapidly spreading westward, obscuring the word-roots and disfiguring the language. 2. The following is a new suggestion for the derivation of the word Samoa, which is supported by Mr. W. Robison of Safata, and which has ancient authority on its side, viz., Samoa is the contracted form of *Sa-moana*—"It was the ocean once." An origin by volcanic upheaval is thus claimed for the Samoan Group. 3. Whakaturia—a brother of Tama-te-kapua's and son of Hou-mai-tawhiti, a chief of Hawaiki from whence Te Arawa canoe came—is known in Samoa as Fa'atulia the name of a chief of the Safata district (Tuamasanga division of Upolu). It is also the name of a Savaii lady, the wife of Seumanatafa the governor of Apia (Tuamasanga). 4. Whare-o-te-whiu, the Maori name for the constellation of Scorpio, seems to be identical with Fale-a-Siu, a town in Tuamasanga. This illustrates the interchange of 's' to 'wh.' Compare Maori *Tawhiowhio* with Samoan *Asiosio*. 5. Wharekura, the ancient Maori name of the house of learning, or college, in which the young men were taught the history and traditions of their tribes, astronomy and other sciences. This compares with Fale'ula, a promontory six miles westward of Apia. [The name of the home in which Uenuku lived in Hawaiki was also called Wharekura. EDITORS.] 6. Te Urū o Manono. The temple or tribal meeting place of the Ati-Hapai tribe, according to Maori tradition, and which was burnt by Whakatau in revenge for the death of Tuhuruhuru (see "Ngamahinga a nga tupuna Maori," page 39). Compare with this Le ulu Moenga, the capital town of Aana and the meeting place of the chiefs. If the island of Manono in Samoa is meant, then perhaps Hapai is meant for Savaii [See note No. 2 to the article, "The Migrations after Tongaiti and Naea," in this number of the *Journal*, where Ati-Hapai is said by the Rarotongans to be the name of a tribe living in Hawaiki according to tradition—Avaki of the Rarotongans is very probably Savaii. EDITORS.] 7. Satu-paitea, a town on the south side of Savaii, Samoa. Possibly the meaning is "Here stood Paitea." Is it possible that Paitea is the same as the Maori Paikē, who escaped the destruction of the young *ariki*s in the disaster caused by Ruatapu, son of Uenuku? 8. Samoan proverb:—*Ua nofonofo-o a'u o A'e*, See the story of Tingilau and A'e, re Tingilau's turtles. (See Dr. Turner's "Samoa a hundred years ago," page 110, also "Some Folk Songs and Myths from Samoa," Transactions Royal Society of New South Wales, 1890). Tingilau killed A'e with horrible tortures. The above proverb implies the unconditional surrender of one who knows that he has sinned past all forgiveness. *Nofonofo* like Greek *ἔξουαι* *ἔξω* implies sitting down as a suppliant. [The story of Tingilau and A'e of Samoa, is almost identical with the Maori story of Tinirau and Kae. EDITORS.]

JOURNAL OF THE POLYNESIAN SOCIETY

CONTAINING

THE TRANSACTIONS AND PROCEEDINGS OF THE SOCIETY.

No. 4.—DECEMBER, 1893.—Vol. II.

PROCEEDINGS OF THE SOCIETY.

A meeting of the Council was held in Wellington on the 11th November, 1893. Letters were read from—1, H. Takaanui Tarakawa, thanks for appointment as Corresponding Member; 2, Société Neuchateloise de Géographie, asking for exchange of publications; 3, H. Swithenbank, resigning membership after 31st Dec., 1893; 4, Prof. Max Müller, thanks for appointment as Honorary Member; 5, Literary and Historical Society of Quebec, asking for exchange of publications.

The following new Members were elected:—181, A. W. Mackay, Nukualofa, Tonga Islands. 182, Rev. T. Smaill, B.A., Nikaura, Epi, New Hebrides. 183, H. Colley March, M.D., F.S.A., Rochdale, England.

The following papers were received:—66, *Te hoenga mai o Te Arawa*, H. T. Tarakawa. 67, *The Polynesian Passive*, Harold Williams. 68, *Nukutawhiti*, Hamiora Kingi. 69, *The Maori Polity of Rarotonga*, by F. J. Moss (through His Excellency the Governor).

Books received:—96, *Catalogues of Sir G. Grey's Library deposited at Cape-town Library*. Vol. II., Part 1, "Australian Languages." Vol. II., Part 2, "Papuan Languages." From Judge Mackay. 97, *Revue Mensuelle de l'école d'anthropologie*, de Paris. 98, *Papers of the Historical Society of Honolulu*. No. 4, *Early Voyages in the Pacific Ocean*; No. 5, *The Long Voyages of the Ancient Hawaiians*, by Dr. Emerson. 99, *Annuaire de la Nouvelle Calédonie*, from E. Tregear. 100, *The Geographical Journal*, Vol. II., No. 2, from the R. G. Society. 101, *Proceedings of the Queensland Branch of the R. G. Society*, Vol. VIII., from the Society. 102, *Bulletin de la Société de Géographie* of Paris, Vol. XIII., from the Society. 103, *Bulletin de la Société d'anthropologie* of Paris, Vol. IV., Nos. 1, 2, 3. 104, *Bulletin de la Société Neuchateloise de Géographie*, Vol. VII. 105, Ten copies *Maori Songs*, from J. Macgregor. 106, *Osteologa Nova*, dated 1691, by Clopton Havers, M.D., from D. Fraser. 107 to 128, *The Scriptures and parts of Scriptures in twenty-one different languages of Polynesia, Micronesia, Melanesia, Malaysia, and Madagascar*, from the President—H. G. Seth-Smith, Esq.

NOTICE.

Members are reminded that the annual meeting of the Society will take place on January 29th, 1894, at 8 p.m., at the lecture room, Museum, Wellington.

An index to the subjects treated of in Vol. II. (1893) will be published with the first number of the *Journal* for 1894, so as to allow of binding with Vol. II.

Members are reminded that their subscriptions for the year 1894 are due on the first of January of that year.

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